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SOCIAL PSYCHOLOGY.

I

What is Social Psychology ? Does it refer to a definite idea or is it merely a combination of large sounding words ? Social Psychology has a meaning. It refers to something that is known to all of us, though most of us take it for granted and do not attempt to put it into words. Let us now try and do this for those people. To begin with Psychology means the science of the Mind. Science of anything means "the classification of fact, the recognition of their sequence and relative significance," this is the function, says Karl Perion. Psychology deals with the mind in the same way that Astronomy deals with the stars, Botany deals with flowers, Biology with life, etc. It talks about, classifies, describes, investigates its subject. Psychology does all this with the Minds of the Individual, with the Mind, that is, that we recognise is proved by each of us. But there is another and larger mind among us, that we express by such phrases as, "The spirit of the Nation," "The Mind of the Community," "A State Ideal," "The Feeling of the People," &c., and the investigation of these words is the work of Social Psychology.

The work of Philosophy is to bring all the facts which Science has spread before us, within certain definite principles—to show their why and wherefore ; but this is by the way. Now, in dealing with Societies, let us look first at that known as 'The Contract'. This form is far-reaching and very important. When two more persons combine in any undertaking, the Spirit of Contract is formed. It is something over and above the individual Minds of the persons ; a new element is formed by the combination, which is not in any of these taken separately. If two men come into partnership and bring into the Spirit of the Scheme, nothing beyond

their own individual wills, purposes and characteristics, the arrangement will probably fail. The Social Psychology is not working only an uncongenial clash of individual Psychologies. The unrealisation of this is the reason why Joint Stock Companies sometimes do fail.

This most universal example of this birth of a new Spirit or Mind, which must result if the partnership is to be successful, is that of the Marriage Contract. Much has been written and said about the possible advisability of Terminal Marriages, and the cause of their absolute failure would be the non-necessity for the surplus Spirit, the margin of give-and-take, the new Social element added by both and impossible to each alone, which results from all successful marriages. The knowledge that the contract is limited, kills its growth.

The necessity of this give-and-take in life is felt by most of us, often unreasonably, as is shown by the cheerful way in which people, otherwise scrupulously exacting will pay rates and taxes and take their share in concerns, by which they only indirectly benefit. It is deemed the Spirit of the State, and they accept it accordingly. We see it manifesting itself in longer ways in such great movements as the American War of Independence, the beginning of the French Revolution. A society then is a body which has control over the individuals which compose it, but that control is limited. If tried beyond a certain point, the society breaks under and fresh forms under new aspects are formed.

The contractual view that we have been looking at, is not by any means an Ideal condition. It fails because it neglects other social bonds of which there are many; also it lays too much stress upon the individual forgetting that he is but a member in a body. It is in fact, but one function of the Science of Social Psychology, in the same way that Memory is one function of the mind in the service of Psychology, vibration in the study of Nervo-Psychology, vibrations in the study of Nervo-physics, Anatomy in Medicine, the constitution of Gases in Astronomy, etc.

Now, let us look at Society as an Organism. In many ways it resembles an organic growth in the plant or animal world. Like them it is dynamic, not static—capable that is of unexpected movements and free growths. Again, like the plant or animal it grows from within, all real life is its own centre and mainspring the body being simply a sheath that it has formed round, itself by what it takes in air, light, and food. The crystal, on the other hand, grows from *without* that is by a process of accretion or adding on to itself. Again the organic growth in the vegetable and animal world is always modified by its surroundings, and is always a part of the greater whole.

In all these respects the social Organism resembles it. But here the resemblance ceases. There is a great difference between the social Organism and other Organisms. It lies in this—that while all other Organic growths are composed of members which, separated from the whole, cannot function at all or only very feebly, the Social Organism is composed of members that when separated have each independent wills, thoughts and actions of their own. It is true that these wills and thoughts and actions cannot produce the same result, when working singly or *when their totals are all added together*, one by one, as they do when composed into a single whole, but the study of this combination *is* Social Psychology. The human Organisation is much more plastic than other organic growths it is Organic but not an Organism.

Now we propose to show gradually on this subject how peoples and their Psychology are affected by geographical situation and climate, by economic conditions and by certain inherent tendencies, which the word "Heredity" only inadequately describes.

The form of government of a people is determined by the people themselves. This fact does not appear on the surface, but if we retrace step by step the upward path of progress and civilization we find that the first appearance of a directing ruling spirit must of necessity be voluntarily sought for and established.

What are the forces and circumstances that tend to develop nations in any particular direction? One of the most important, and the one we will consider now is that of geographical position of climate and surroundings. But in dealing with the evolution of Social Psychology, we must always remember that no outward condition affects the science without a corresponding inward movement, caused by the free will and intelligence of its component parts, viz., the people themselves. Psychology is thus differentiated from every other science by this dual movement, in which the outside conditions and the inward forces play upon each other. There is a give-and-take, a free choice and refusal.

In this way, certain moral and social truths become apparent; and our discovery of them does not mean that we therefore created them. They are there whether we know it or not. This is a most important point and one that is contradicted by a small class of psychologists. An analogy from mathematics may make this more clear. It is a universally accepted fact that in every triangle there are two right angles. But can we say that Euclid's disclosure of this fact, made the fact? Certainly not. It existed all the same before he called attention to it, and would sooner or later have been discovered by practical experience. So do moral

and social truths reveal themselves in the practical experience of life. They can then be separated and regarded as knowledge but they existed before that time, though unconsciously for us. The production of experience then is civilization and production. These two have not the same meaning, but they advance side by side. We will now trace the part that environment has played in the progress of primitive man.

Notice first the kind of people who inhabit the wide open plain. They are lean, tense, and muscular. This is because of the dry atmosphere, open, wide-ranging life and kind of feeding consisting chiefly of meat. The senses of sight and hearing become highly developed by the great spaces of land and sky around them; corresponding to the senses, we see the development of such mental qualities as courage and endurance. These are the necessary outcome of the hardy life of the plains. In primitive days the only forms of wealth were the personal adjuncts of life. Private property and the accumulation of possessions, for their own sake, were unknown. The people were dirty; their toilet consisting mainly of a roll in some ashes and a daub of grease. This was due to the scarcity of water and the intense dryness of the atmosphere. The form of Government, if form it may be called, at that early time, was necessarily democratic; each man fought and struggled for himself. The virtue of hospitality was however largely exercised for the instinct, that benefits conferred, return to their giver, was even there awake. The kind of country in which a people live influences their religious tendencies. Those on the plains lean towards Monotheism and those living among hills, trees, and woods, towards Polythesism. The vastness and space of the plains help the idea of one supreme mind, while it is to imagine the presence of many spirits lurking in hill-caves, or sheltered woods.

The first monkey who succeeded in breaking a cocoanut with a stone, was a great pioneer of his age, for his action marked the introduction of tools. This was a very pronounced feature in the advancement of man. For now his time was greatly economised and he could turn his energies into other channels than those of getting food, which hitherto had occupied all his time. The fact that some people could use tools to a better purpose than others, was soon discovered. Their recognition of different degrees of skill was an immense social advance.

The next great step was the domestication of animals. This involved an entire revolution in social conditions. Large groups of people disappeared. Society became more welded together, for the spirit of self-reliance, and each for himself, was merged in a broader spirit of mutual dependence in the daily needs of life. Out of this new condition

LAW OF DHARMA.

sprang a new virtue—that of justice—and as the exercise of this was found to work well and maintained an upward trend, it was enforced by society. The domestication of animals was led to the division of territory. The land had to be cultivated and so another great factor in civilization—agriculture—arose. And with these outward movements, the moral law kept pace in parallel progress. Evrything tends towards complexity. The play-faculty appears; one side of which is known as art. Art begins through an excess of energy which has no definite channel in which to expend itself, and therefore the restless spirit looks about and makes one for itself. With the increase of possessions the idea of value and wealth began to change. Men began to associate material things with himself and his family to the exclusion of other people—thus private property became an element of life, bringing in its train new and strong feelings of self-respect, self-reliance and moral worth.

This is a very crude sketch of the gradual progress of peoples, showing how it is influenced by such surroundings as climate and land. In our next issue we shall try to show the economic conditions, which have effected and helped progress.

K. B. BOSE.

LAW OF DHARMA.

Dharma is a law in itself and it may be said to be of three kinds, viz:—Supernatural law, Natural law and Artificial law. Supernatural law is the law of the spiritual plane, while Natural law belongs to the material plane and Artificial law to the mental plane. Supernatural law is what is known in our *Shastras* as *Sanatan Dharma*, as it is eternal and everlasting, as the spirit to which it belongs. Natural law belongs to the material plane, and as matter is subject to growth and decay, the law that belongs to this plane is itself subject to change. However, this law being instituted by God to regulate the material world, it is more permanent than the artificial law that belongs to the mental plane which is guided by the will and caprice of the rational beings in the material plane. Man stands at the head of the rational being so far as his will power is concerned, and he frames his own laws for regulating his society. The law that he so frames depends largely, if not wholly, on the standard of advancement attained by him towards the spiritual plane and on his instinctive tastes and propensities acquired thereby. The principle which, in his opinion is best suited for regulating human activities is given the name of law, and is enforced by him among the members of his society. These laws change from time to time and place to place, according to his

tastes and ideas which themselves change from time to time and place to place. Man's ideas and tastes undergo various changes as he proceeds or recedes, and this, it must be said, is according to the degree of the reflection in his mind of the eternal spiritual laws or *Sanatana Dharma* through the natural laws of the material plane which largely influences his mental plane. The spiritual laws are there without undergoing any change, but they reflect in the mental plane in different forms according to the advancement attained by the souls. As the same light reflects different colours through different glasses, the same eternal truths reflect in different forms in different communities according to their respective capacity to see those truths. But a community that has advanced in the spiritual plane will be able to see the *Sanatana Dharma* in close quarters, and the vision of the Dharma by that community will represent its true form. The laws—be they religious, moral, social or political—of the nations that are low in the spiritual plane will therefore change from time to time, while the laws of the nation that has a clear view of the spiritual plane will not admit of any change. Hindus are admitted to be a nation who are far ahead of the other nations of the world, so far as their spiritual progress is concerned, and this is why their laws are known as *Sanatana Dharma*. History has convincingly proved the spiritual superiority of the Hindus, and the laws that obtain among them have evident marks of spiritual influence. It would therefore be a dangerous policy to interfere with their laws. Simply because other nations are found to change their laws from time to time, it cannot be said that the Hindus themselves must change their laws. Their laws have attained perfection long long ago, and in our mania for change, we should not attempt to effect a change in their laws, as well. Hindus having attained that stage of spirituality in which they were able to see the *Sanatana Dharma* which is necessary for regulating advanced societies, it would be a fatal mistake to alter their laws and make them pursue a retrograde course. Other nations are admittedly far behind the Hindus in their spiritual progress, and Hindus cannot therefore be made to copy the other nations, unless it be that they are prepared to lose their exalted position.

The general plea put forward by our Westernised countrymen is that some of our *Dharmas* are not suited to the present age. The present one is largely under the influence of Western Materialism and we should not degrade ourselves in order to fit into Western Materialism. It may be that owing to the effects of our Karma, we are placed under circumstances in which it would be rather difficult to maintain our advanced position; still if we are alive to the importance of maintaining our advanced posi-

tion, we must strive our best to maintain that position, instead of climbing down in order to suit ourselves to circumstances. We must also bear in mind in this connection that we cannot progress at all if we lose our position. A civilized townsman will not be able to make any progress if he copies the habits of a *Veda* simply because he is put in the company of *Vedas*. Our line of progress is entirely different from that of the Westerners, and we cannot progress at all if we imitate the West. An aquatic plant must live in water, and it cannot live at all if it is put on the land. It will then be out of its elements and it will surely die. Although Hindus are themselves in the material plane, they are on a far higher level than the Westerners, and they must proceed on their own lines. They cannot progress at all if under the plea of suiting to circumstances, they lose their position and imitate the West. We have to put in the balance the necessity of fitting ourselves to circumstances, and the necessity of maintaining our high position, and weight the two seriously and dispassionately. If for the sake of suiting ourselves to circumstances, we ignore the standard of our spiritual growth, and sacrifice our national prestige, I think we will be put down as the most debased of human creatures. * No sane man will maim his legs simply because he is put in the company of cripples.

We are all agreed, and foreigners themselves have fully conceded, that we were once in a high pedestal of the spiritual plane and that the *Dharmas* set forth in our *Shastras* are all based on a sound spiritual foundation. If this theory is accepted and we cannot but accept this theory in the face of our sublime *Shastras*,—can we now in this present epoch of blank materialism, reject any of our *Dharmas* on the mere ground that it is not suited to our present circumstances?

I will take the *Varnashrama Dharma* which is the butt of severe attack at the hands of some of our modernized countrymen. Can we say that this *Dharma* is the result of ignorance on the part of our ancestors? Can we say that our ancestors who were full of patriotic feeling, who sacrificed their lives for their country and countrymen, drew the distinction of *Varnashrama Dharma* in order to benefit a few at the expense of others. That would be absurd! There can be no doubt that this distinction was drawn on a spiritual basis, according to the degree of spiritual advancement attained by clans and communities. We see in nature very clearly that instinctive qualities are conveyed from father to son as a law of nature; and can we say that man is an exception to this law of nature? An elephant brings forth an elephant, and a lion brings forth a lion, a horse brings forth a horse, and a goat brings forth a goat. Simply because

they all come under the generic term of animal, we cannot say there is no difference among them. Even the same species of elephants, lions, horses, and goat have their own sub-species which have each its own peculiarity. Can we say that as soon as a soul attains manhood, now such distinction is to be observed? Man occupies the highest position among animals and this position is certainly to be attributed to his moral instinct, and the distinction as regards this instinct has therefore to be observed more particularly in him, than in other animals. Although man is an advanced creature, so far as his mental capacity is concerned, it cannot be said that all men are endowed with this capacity equally. The *Guna* powers of *Sattwa*, *Rajas* and *Thamas* are combined in different proportions in different men, and this combination contributes largely to the expression of their *Ichchai*, *Kiriai* and *Gnanam* (Desire, Action and Knowledge) which in their turn contribute substantially to the selection of work for which they are fitted. Man has to betake himself to the work for which they are fitted by nature and the work that he does has great influence on his progress in general.

Men are certainly of various temperaments and they must be allotted work suited to their respective temperament. Although the difference in temperament may be said to be universal and may be found to exist in every man, it would shew itself conspicuously in the case of different species of animals. This is a law of nature which has the support of our *Varnashrama Dharma* itself. I cannot see any reason to reject this natural law supported as it is by the supernatural law of our *Sanatana Dharma* simply because the artificial human law of the materialized West does not approve of it.

It is very much to be regretted that some of our countrymen have enslaved themselves to this human artificial law. That men are not all alike is admitted even by Westernised Materialists who however take exception to the observance of this distinction by birthright. But does material science itself not tell us that birthright is the best criterion to judge and demarcate this distinction? When distinction among all organic beings are drawn by birthright, why should we not apply the same rule to man as well? Even among men, racial distinctions are drawn by birthright, and family distinctions are themselves so drawn. We know that the law of inheritance is solely based on birthright, and I cannot see any reason why that right cannot be made use of for the division of labour. Division of labour is certainly indispensable for regulating human society, and there must be certain principle to regulate that division. Birthright is the safest principle for regulating division

of labour, as that right is controlled directly by the will of God, which I call the supernatural law. Division of labour should not be left to the artificial law that emanates from the human mind, as that mind has not the capacity to form an idea of the standard of spirituality or moral influence in each man. It would therefore be very clear that division of labour by birthright—which in fact is our *Varnashrama Dharma*—is an excellent law for regulating human society.

It is true that we find at times high souls born of low parentage and *vice versa*. Such instances are exceptions, and exceptions will not affect the rule. Every rule has its own exception and our *Shastras* amply provide for exceptions.

It has become the fashion of the day to attack the *Varnashrama Dharma*, under the pretence of voicing the cause of the depressed classes. The *Varnashrama Dharma* is not in the least an obstacle to help the depressed classes, but, on the contrary, the *Dharma* lays it down as one of the important duties of all *Varnas* not only to help depressed men but depressed animals too, and the *Dharma* I should say, greatly facilitates the rendering of such help by pointing out clearly the nature of the help that is actually required. Any attempt to destroy the *Varnashrama Dharma* will in no way help the depressed classes, but will only take away their life out of them, as their national life and national spirit depend wholly on this *Dharma*.

Such is the importance of every other *Dharma* of the Hindu polity, and it is the duty of all lovers of the Hindu nationality to foster its time-honoured *Dharma*. To preach a crusade against this *Dharma* is nothing short of sedition against the Hindu national polity, and it is indeed very much to be dreaded that some of our reform agitators do not realise the magnitude of the harm they are inflicting on our nationality by their propagandism of western ideas. The spirit of democracy which has been swaying the West for some time past is mainly responsible for this un-Hindu idea among some of our countrymen, and it is perhaps their idea that if they would espouse the cause of democracy, they would be given a share in the Government of the country. But they have entirely overlooked the fact that, if they would destroy their nationality, there would be no necessity for giving them any share, and that they would not deserve any share if they commit such a suicidal blunder. Democrats only try to gauge people by their head, and not by their heart. Heart is the gift of nature, and to ignore the importance of heart is nothing short of ignoring the author of nature.

S. S. M.

BHAGAVAT GITA.

(Continued from page 37.)

TRUTH CONCERNING THE NATURE OF THE SOUL.

The Lord reveals that the soul is immortal, it has never begun to be, it can never die at the death of the body which is only the soul's fleshy covering, it goes to inherit other bodies, until such time has arrived when it has worked out its own salvation, and is free from sin. It then attains its final goal taking union with the Supreme Lord, from whom it sprung. This consummation is called Nirvana.

It is also written—"The embodied soul in the body of every one is indestructible; it is undying, all-pervading, constant, immovable, eternal." As regards final destiny, the Lord says—"The worshipper who strives with energy; who is purified from sin and perfected by many births, goes at length in the highest way."

Again—"At the end of many births the true man comes to me." Again—"He who knows me in truth, as Lord of gods and Lord of sacrifice, enters after quitting the body into my being. Of this there is no doubt." Again—"This is the divine state of origin. He who has obtained it is troubled no more. He who retains it till the hour of his death attains *Nirvana*, i. e., absorption in my Being."

You will remember that a similar destiny for the soul that is purified from sin is to be found in the *Phaedo* of Plato. May I just quote you a passage from it, so that you can see how close the parallel is ?

"If the soul takes its departure in a state of purity, not carrying with it any clinging impurities of the body; gathering itself into itself, and making the separation from the body its aim and study.....well then, so prepared, the soul departs to that invisible region which is of its own nature, the region of the Divine, the Immortal and the Wise." To attain to this highest of all destinies is to be the aim and object then of each soul, while here on earth. And what, asks the disciple, the worshipper to do, in order that he may so attain. The Lord's answer is a revelation of the 3rd plain truth found in this poem, and is this, that by doing the work that is given one to do in a spirit of devotion, one attains to the Supreme Being. But it is much better expressed in his own words. "Apply thyself to the work that is allotted for thee to do with heart and mind fixed on me—the man who so applies himself attains to the Supreme." The same truth is expressed in the old Latin axiom, "By praying and working we reach the stars."

The Master explains very fully to the disciple what is meant by

work done in a spirit of devotion. It signifies that each one's work must be performed fully and faithfully unto the Lord, without passion, without any regard to attendant circumstances, and specially without any hope of reward. If these conditions were fulfilled, the soul is still an exile at the end of this life and has to be bound to the prison of the body in a new birth. You will remember that a parallel to this doctrine of working without any hope of reward is to be found in the teaching of the Oriental school, who affirmed that the incentives to a godly life should not be the hope of heaven, but the pure love of God. The whole matter may thus be summed up very beautifully. The aim that the disciple has to set before him is this. In the midst of turmoil, he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the result of his actions, but because it is his duty to perform them. His heart is an altar, love to his lord, the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar, and once offered he has with them no further concern. They ascend to the Most High, and changed by the fire, they retain no binding force on the soul.


Here I quote a few passages illustrating the 3rd truth.—“Do thy works, steadfast in devotion and with no care for the result—be still the same in success and failure. For the wise, devout in mind and with no anxiety for the consequence of their actions, are freed from the bondage of birth and go to the abodes where there is no disease. He who works yet has given up all care for the results by fulfilling all works in me, is not defiled by sin like a lotus leaf in water.—This leaf is uninjured for a long immersion in water, so that he who works regardless of the results is not stained by them.” Again—“He is a true man, who renouncing all concern in the fruit of his actions does his work contented with whatever he may receive, unaffected by pleasure or pain, free from envy, the same in good and evil fortune, he, though he works, is not bound. The man who is true to his own work, whatever it may be, attains to perfection. In going however by his devotion to his work, to the Lord who is the source of all things that exist and by whom this whole universe was spread out a man obtains perfection. He who does the work imposed upon him by the Lord, incurs no sin. Daily, whatever thou offerest* in sacrifice or givest to others, whatever austerity thou practisest, do it as offering to Me. Then thou shalt be free from the bonds of works; and, united to me by devotion and renunciation of worldly goods, thou when freed from the body, shalt come to Me.”

Work thus done unto the Lord, brings about union even in this

life, with the Supreme Being. There the disciple asks how such union can become permanent, for the heart of man is so unstable, that even though he may desire above all things to do work and pray that he becomes one with the Divine Spirit, yet his lower self may prove too strong for him. I will tell you what he says about the heart. "For the heart is fickle, O Holy one ! it is turbulent, strong, and obstinate. Its restraint seems to me as difficult as the wind. And the Union which Thou hast declared to be obtained by devotion in work, Oh righteous Lord, I see not a stable foundation for it, owing to the unsteady fastness of the heart." The Lord in his answer reveals a 4th great truth, namely, that it is by conquering one's lower self that this union can become an assured condition. This conquering of one's lower nature, entails the subduing of the appetites, the mastering of the passions, the renunciation of the desires, the withdrawal of the mind from sensual things and the setting of it on things which are spiritual. All this can only be done by the help of the Lord Himself. The disciple is taught that the spiritual man need not be a recluse, that union with the Divine life may be achieved and maintained in the midst of worldly affairs and that the obstacles to that union be not outside us but within us; this indeed is the central lesson of the Bhagvat Gita. And the soul who strives after the union with the divine life must not be content with removing all lusts, must follow after purity of heart, truth, steadfastness of devotion, alms-giving, knowledge, study of the scriptures, peace, goodwill, compassion for all, gentleness, patience, endurance, courage, uprightness.

K. B. ROSE.

HINDU ORTHODOXY AND CONSTITUTIONAL REFORMS.

 We give below a brief resume of the memorial submitted by **Syr. Jayendraray Vidyawaridhi, M.A.**, Rector of the Vedic Academy of Preceptors, Ahmedabad, in corroboration of an earlier memorial sent on behalf of the institution in March last.

REPORT CRITICIZED.

The general view on which the report on Indian Constitutional Reform is based has failed to do justice, both to the people whom it concerns and to the great subject which it aspires to handle. It misjudges the sanest political maxims and misunderstands the gravest issues. It indulges in little vanities and is content to be misinformed about the greatest facts of human history. It cannot grasp the wider issues in education but harps on the common fiddle of the want of professional and

technical education. It fails to do justice to the Hindu law of the Land and neglects the most sober and thoughtful elements of the Indian people. It contradicts its own maxims and appears as if made up for compromises.

The report begins with wrong postulates both with regard to India and Europe. It seems to be revelling in the self-pleasing notions of Sir Alfred Lyall and Sir Thomas Munro. India is not much better off than pre-British times in material condition. The apparent increase of wealth in the case of the individuals is but an indication of the growing disorder in distribution. The recurring famines are on the other hand an index which even prepossession can hardly ignore. That the moral condition of the people has deteriorated beyond all comparison with the past epochs of the Indian history is not due to any conscious fault of the Government but to western education. The importation of western education in India is one of the greatest blunders that Britain has made in the interests of both of India and England. Modern Europe has not progressed but declined in its moral and spiritual assets. The only thing which has given a semblance of progress is the advances in arts, which Rousseau spoke of as "springing from and abetting the worst elements in human nature".

There is a minority of the educated who feel that the importation of western institutions is fraught with grave mischiefs to the moral as well as material well-being of India. The majority of the educated men have been the pawns of the education and culture which they imbibed from the colleges and the Universities. The people find the new politicians the only checks to the vagaries of the Government and are on that account sympathetic towards them.

There is little doubt that there is an abnormal dissatisfaction amongst the people as regards the present political condition of India. The educated classes are dissatisfied at a political condition directly opposed to the ideals which they are taught to believe in by their higher education. The nobility and the princes are generally dissatisfied with the main tendencies of the British Rule towards the exploitation of India for British advantage. The middle half-educated classes while sharing in the beliefs of the nobles feel a tinge of bitterness on account of the recurring famines and increasing prices of the necessities of life. The poorer masses are comparatively indifferent to political problems but they feel that some things are now going wrong because famines, pestilence, poverty and vice are increasing.

The westernised educated classes aspire for a greater share in the

Government and the distribution of its patronage. They are more or less for democracy; their conflict is for a larger share; they represent the people in the general desire for Swarajya but not in its details. This class is not in tune with the people in social and religious ideas and ideals. The people do not want a democracy of which they have tasted enough in the local Municipalities. They are wholly dissatisfied with the fruits of the western education and regard the conditions that it has brought about with emotions of sorrow and helplessness. The people further do not desire that they should be kept permanently agitated about politics. They do not want a system of Government which shall swell the national burden and tend to raise up the prices and standard of living. They do not want their ancient spiritual and social heritages to be gradually demolished.

There is wide-spread desire for what is variously termed as Swarajya, Self-Government or Home-Rule. Swarajya may be interpreted to mean "Own Government" as distinguished from a foreign Government. It is hardly proper to lay stress on a particular form of constitution, but, rightly guided monarchy is most in tune with the spirit and traditions of our nation. The political ideal of India, if it be reduced to a common factor, is that it should be governed by rulers belonging to their own country, foreign domination being by itself regarded as the standing humiliation of its national pride, or in Mr. Asquith's words "the intolerable degradation of a foreign yoke".

That there has been a change in the angle of vision of the British people is recognized. But if it be intended that matters in India may be put on a sure and satisfactory foundation, it will be necessary to realize that India is a noble land of ancient civilization, that money is not the best thing you have to receive from her and that your treatment of India must be in consonance with the claims of your nation. India is the nation from which all nations have received directly or indirectly their higher culture. You will be only honouring yourself in honouring such a nation.

India expects solid boons towards a good Swarajya from the British Government at this stage in its history, not only because it is its due as a civilized country but also because its leaders have become impatient of foreign domination in internal affairs, it has shown exemplary loyalty and great co-operation in this great crisis of history, and the exploitation of India and the consequent impoverishment of the ryot has profited neither England nor India.

(To be continued.)

DHRUBA.

Once upon a time there lived a king called Uttanapada. He had two wives. The elder was called Suneethi (the virtuous) and the younger was called Suruchi (the Beautiful). Uttanapada had more love for Suruchi than for Suneethi. Suruchi hated Suneethi and asked the king to send her away from the country. The king consented to Suruchi's wish and sent away Suneethi to the forest where she lived a lonely life in a small hut.

One day Uttanapada happened to go to the forest for hunting with his Prime Minister called Sumathi (the Wise). On their way they saw poor people keeping their children on their laps kissing them and enjoying their play. The king thought within himself that if those children were born to him they would be comfortable and he would be happy. Then the king turned to his Minister and asked "these poor people have many children; why didn't I get any children at all?" The Minister replied "If you go and perform *tapas*, the god will be pleased and give you children." At once the king got down from his chariot and told Sumathi that he was going to perform *tapas*, and he would not return to his kingdom for some time. So he asked Sumathi to go and hunt and rid the forest of wild beasts for Rishis and go to his kingdom and rule the people till his return. The Minister obeyed his orders and went away.

The king went and performed penance. The god was much pleased and he appeared before Uttanapada and asked him what he wanted. Uttanapada prostrated himself before the god and said that he must bless him (Uttanapada) with children. The god looked around him and found a mango fruit just fallen from the tree. He took it and pronounced some holy words and gave it to the king and told him to give the mango to his wife, adding that she must eat the whole of it, including the seed and skin, and that she would thereafter have children. The king was delighted with the boon and went back to his kingdom. He gave the fruit to his younger wife Suruchi and asked her to eat the whole of it. She being a very proud lady thought that it was very mean to eat the seed and skin of the mango, so she picked off the skin of the fruit and sucked the juice, giving the seed and skin to throw away outside.

Narada, a friend of gods and lover of mischief, saw the servant throwing them out and felt very sorry because the god's instructions had not been obeyed properly. So he came and took the skin and seed of the mango and went to Sumathi who was living in the forest and gave

them to her to eat and said that the god had sent her the seed and skin of a mango assuring her that if she did so she would get a child.

One day Uttanapada was returning in the evening, after hunting. Suddenly there arose a storm and the king could not proceed. He turned to his Minister and said that he thought it would be impossible to go home at once, so he asked him to arrange for shelter for the night.

Sumathi was living in the same forest in her wretched hut. Of course the god knew that Uttanapada was in the forest and he was not going to his kingdom the same day. So he turned Sumathi's hut into a palatial building to tempt the king to go and shelter there for the night with Sumathi. When the king was looking out for a little place to stop in, he found, to his surprise, Sumathi's palace. He thought that palace excelled the king's own palace. Sumathi went inside the palace and saw there was Suneethi standing; but he could not recognise her. But she recognised him however, but did not show that she did. Sumathi told her that the king had come and he wanted shelter for the night and asked her whether the king could lodge there. Suneethi modestly replied, "all these places are His Majesty's and he is welcome wherever he chooses to stay." Sumathi took her to be the wife of some great Rishi; he was delighted with his success and took Uttanapada to Suneethi's palace. The king too could not recognise his wife. She attended on her Royal guest so well that he soon fell in love with her. Then she told him that she was his unlucky wife. He felt very sorry for his unkindness towards her. Early in the morning he got up and went away to the kingdom with his party.

In due time Suruchi was delivered of a boy into the palace, and Suneethi also was delivered of a fine boy in the forest. Suruchi's boy was named Uttama (the excellent), after the juice of the mango, while Suneethi's child was named Dhruba, which means 'everlasting' like the seed thereof which she had eaten. One day when Dhruba was five years old he was playing with the rude children in the forest. Those children were talking one another about their father's presents to them. Dhruba felt very sorry because he never knew a father and he had not got any presents to talk about. So he asked them who was his father. They told him that the king was his father. Hearing this Dhruba thought if he could go to his father he might also get some presents. So he started for his father's palace, without the knowledge of his mother. He went direct to the harem where the king was with Suruchi and her child was sitting on Uttanapada's lap and Suruchi was standing by him. Dhruba went and sat on the other side of the lap of his father.

The king did not ask him to come and sit and at the same time he did not prevent the child from sitting there. There is no doubt he loved the child, but he was afraid to show his love on account of Suruchi.

Vaguely she had heard of the king's adventure in the forest and of the birth of a boy to her rival. She now knew it to be true. Even now she grew very angry seeing Suneeti's child seated on her husband's lap. She went to Dhruva, pushed him down and said, "You are not fit to sit there, you are born to a wicked and unlucky woman. See Utthama, he is born to me, so he has the pleasure of sitting on his father's lap; if you had been born to me you would have had the same pleasure, so go back to the forest and perform penance till God appears before you and when you see Him ask that you want to be my own son, and when He grants the boon you will be born to me and then you can sit on your father's lap." He did not mind her scolding him, but he was very sorry because she spoke ill of his beloved mother. So he ran with tears to Suneeti's hut.

There in the forest Suneeti was searching for the child and she could not find him. So she was weeping and praying to God for her child to appear before her every minute. There she saw Dhruva crying and running towards her. She took him in her arms and soothed him. She could not understand why he cried so, she could not guess even. Then he told her all that had happened. She felt very sad and said "Doubtless you are born to an unlucky woman. I suppose Suruchi is right in asking you to go to the forest and perform penance. Go and perform it, but when you see God, by no means ask Him that you want to become Suruchi's child. Ask Him that you may be made an Emperor, even like your father." Dhruva said "I am so young and I do not know how to perform penance, and how can I be for a long time without any proper food or sleep?" to which she replied "If you make up your mind to go, then God will Himself make you know everything."

Dhruva understood that his mother wanted him to perform penance, so he set off to the interior of the forest and there he found a river, he bathed in it and began to perform the penance. He did it for five months living on fruits, leaves, water, air. The penance was so severe that God pitied the child and appeared before him. Dhruva being a child did not know what to say or what to do to God. He went and kissed God, who took him and put him on His lap and asked him what he wanted. At first he did not know what to answer Him so God gave him speech, ~~whereupon~~ Dhruva sang praises, and said "I want to live among the people who will be thinking of you, speaking of you and worship you always." To this God said "Come with me to Heaven at once." Dhruva told him

that he preferred to live in this world with the good people for sometime before going to heaven. God told him that he must then be no ordinary person, but be a mighty king. He blessed him with every happiness and gave him the highest position and the power of ruling over the world for a very long time and God disappeared.

Meanwhile the king and all the kingdom were surprised to hear of Dhruva's *tapas* and his success, and they all including Suruchi went to meet him in the forest. They felt very happy when they saw him and he too felt happy. But Suruchi felt ashamed to see him. Dhruva however came and prostrated to her first and said "Please do not feel sorry, because if you had not told me to go to the forest, I could not have seen God and had all these blessings. So I must thank you for your advice and I will not think that you treated me cruelly." Then they all went to the kingdom and Dhruva was made king. Suneeti had now the happiness of being with both her husband and her son. People praised her for her patience. Dhruva treated her with great respect and he loved her the best of all his people.

Dhruva by the command of God ruled for some centuries and at the appointed time God sent him His chariot and asked him to come to heaven. Dhruva was about to get into the chariot when he thought of his mother. At once he got down and the messengers from God asked him why he did so. Dhruva replied that it was his desire that his mother must go first; whereupon they said "See yonder, she is going before you." Dhruva was much pleased and he sat in the chariot and went to heaven. There he was treated as a great king of the heavens.

Even to-day you can see in the northern sky the Star of Dhruva. It is no other than the pole star. There is a pretty custom among the Hindus which I may mention here. At the close of the Brahman wedding the wife shows to her husband of our hero, meaning that he should be constant to the pole star, while the husband shows her the Star of Arundhati in the constellation of the "Great Bear" meaning that she should be as virtuous as the wife of the sage Vasishta.

K. B. Bose.

RECALLED TO LIFE.

(A Bengali Vrata Katha).

(By SYR. FANI BEUSAN CHATTERJI, B. A. LL. B.)

II

There was a glad sound of conches, and bells and drums in the royal palace. The Queen had given birth to a son ! The King gave gold and food and clothes to whoever asked for them. The Brahmins

priests prayed at the temple for the long life of the Prince, and the people rejoiced.

The King's astrologer was called, who cast the new born babe's horoscope. "The prince was destined to die of snake-bite on his wedding-night ! Hearing this terrible prophecy, the King's heart sank within him. He passed many a sleepless night sadly brooding, he passed many a wakeful might silently praying for the life of his son.

He had forbidden the astrologer to tell any one of the fate of his son.

The Prince was named Lakshmiindra. He grew a great favourite of the people, so that they called him Prince Lakha simply.

III.

One evening Queen Sanaka knelt at the feet of the King, and said to him, "My husband, my god, I have a boon to beg of thee."

"Then let it not be an easy one to grant, my fairest Sanaka. What is it thou canst ask that I can deny ?"

"My lord, our Lakha is a youth now, and I want a bride for him."

The King startled and then looked. "Nay, my Lord" said the Queen, "Look not so grave. Is it an impossible boon that I have asked ? Alas ! my husband, thou seest and yet thou seest not. I have six widowed daughters-in-law, and so young they are ! thou knowest that they must not take more than one meal a day, they must not eat fish or meat, they must not comb their hair or wear the red vermillion on their foreheads, the mark of wifehood ! I shed many a bitter tear every day when I sit at meals, when I comb my hair, or put the red vermillion mark on my forehead, thinking what I, almost an old woman do, my young daughters cannot. What joy, what pleasures are there for me ? Bring me a pretty wife for my Lakha, whose hair I myself shall comb, and on whose fair forehead, I myself shall put the vermillion mark. My lord, refuse me not, refuse me not." And fast flowed her tears.

"But, my sweet love, thou forgettest it that a certain goddess has taken our six sons, and may take this one too."

"I know it too well, my dearest. But she has given us enough trials to bear and will give no more."

"Thinkest thou so ? What warranty is there ?"

"My lord, I feel in my heart that all will be well.

King Chandra thus thought in his own mind: What is decreed by fate must happen. And who knows but that the astrologer might have miscalculated ? Besides, I will take suitable precautions on the marriage-night. Let me make this unfortunate lady happy.

And the king said: "Queen, thy wish is granted. Send our family priest in search of a suitable bride for our Lakha."

IV.

The priest went through many towns, and at last came to Nichance. There he saw Behoola, the daughter of Sanja, a trader. The full moon appeared pale before Behoola's face, her complexion was like molten gold, her hair darker than the darkest cloud, her voice sweet as the cuckoos ; and those two large dark eyes always sparkled with a divine light,—truly a form of heavenly mould !

The priest saw Behoola, and thought that she was indeed a fit bride for our prince Lakha. And he went back and informed King Chandra.

Seated in a palanquin and with a hundred followers carrying presents on gold vessels,—Sweets of many sorts and fruits, finest muslin from Dacca, gorgeous brocades from Kasl, and diamond and gold ornaments from Orrisa, King Chandra went to see his future daughter-in-law. And he saw her and liked her. Whoever saw her and liked her not ?

"Friend Saya," said King Chandra, "thy daughter seems a fit bride for my Lakha. But I will test her. If she can cook iron peas,, then this marriage can take place, else not.

Saya cried: "What a preposterous demand!" Amala,,his wife, said, "Can a mortal cook iron peas ?" (To be continued).

MAXIMS AND MOTTOS FROM THE RAMAYANA.

1. Rise not after the sun.
2. Neither eat without hunger nor fast with it
3. Keep order in your surroundings, and keep them as clean as you can.
4. Systematic perseverance in everything would surely ensure success.
5. Bear ill-will towards none, if you cannot love all.
6. Do not cherish any evil thought.
7. Do not give yourself room for serious anger.
8. Look pure and be pure.
9. Happiness and misery are produced in self from good and bad actions performed during life.
10. Forgiveness is the greatest of virtues.
11. Charity and kindness towards others are virtues which are good if practised without attachment. So practised and with *bhakti* they will lead to God.
12. A man's deeds are the touchstone of his greatness and littleness

13. Because evil produces evil, therefore evil should be feared more than fire.
 14. True happiness consists in self-reliance.
 15. From contentment comes superlative happiness.

K. B. BOSCH.

TRANSLATION OF THE 1ST RIK OF THE RIK VEDA.

(By SYJ. HIRANMAYA MUKHERJI, HOOGLY.)

The Vedas are the words of God. He being the fountain of all wisdom, his words must be full of wisdom and capable of various interpretations. Thus we have several commentaries if one and the same Rik, in different ways, according to the knowledge of each commentator. Every one understood the Vedas according to his own knowledge, but none exhaustively, not even the great Rishis. For who can comprehend exhaustively the meanings of the words of God, unless the Deity himself. A man understands as much as his knowledge permits him but not all; just as a child of five years cannot comprehend fully what has been uttered to him by a wise man of seventy. Unmeanings of the Vaidic words are very deep and no one, who has not the power of meditation, can dive into it. The Rishis or the god-like saints of old, by their self-abnegation and concentrated meditation dived into that endless ocean of knowledge, and drew out so much from it as was sufficient for the purposes of philosophy, theology and all sorts of practical arts necessary for human society. Thus the god-like saint Kapila drew out from a single mantra of Taittiriya-aranyaka, the whole system of his Sankhya philosophy. It is quoted below:—

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं स्वरूपाम् ।

अजो ह्येको जुषमाणोऽनुशेते जहात्येन भुक्तभोगामलोऽन्वः ॥

Iswarkrishna has only changed some of the words of this Mantra in his Krika. Thus,—

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां नमामः ।

अजामेतां जुषमाणां भजन्ते जहात्येनां भुक्तभोगा नुमस्तान् ॥

It is impossible for us, who are of ordinary understanding, to get into the import of the Vedas. And unless there were Sayana's commentaries of the four Vedas, it would have been simply impossible for us to understand them. His commentaries are the doors to the Vedas. And so long as the Vedas will last, his name will not fail to draw the admiration and gratitude of the whole Hindu world, or of any one who will try to understand the Vedas. All the translations of the Vedas in the foreign languages are based on Sayana's commentary; and yet some

of those translators were so bold as to find fault with Sayana, as if they understood the Vedas better, and were not ashamed to give new interpretations to the Veda, although it is not their national religion. More of this will be said in another article.

There are three ways of explaining the Vedas. Spiritually, physically and grammatically Sayana did not undertake to explain each Mantra in all the three different ways, for that would have been simply impossible for him, as his life would not last so long as his task would require. But he has given such hints, that any student, who has made considerable progress in the Vedas, can get into those meanings by himself. Each of the three ways of interpretation includes endless varieties. And to illustrate this, I shall first translate into English the Sayana's commentary on the first Rik of the Rik Veda and then my own commentary on it. I shall also quote the translations of the same Rik by two eminent scholars, who came to India and were engaged in educational work, so that the readers may compare which of the translations goes in the direction of interpreting the Rik correctly. I shall not quote the translation of Professor Max Muller as he did not come to India and had not so much practical knowledge as the other two had by their long residence in India.

**अग्निमीले पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ १ म. ऋक् ।**

. Translation of R. T. H. Griffith, M. A., C. I. E.

"I laud Agni, the chosen Priest, God, minister of sacrifice, the Hota lavishest of wealth."

Translation of H. H. Wilson, M. A., F. R. S.

"I glorify Agni, the high priest of sacrifice, the divine, the ministrant, who presents the ablation (to the gods), and is the possessor of great wealth." Translation of Sayana's commentary. To the fire which is used in Yajna, **अग्निम्** the god is named fire **ईहे** I supplicate with progress. What are his attributes ? **यज्ञस्य पुरोहितम्** As the priest of a king gives him his desired end by his prayers and penance and by the performance of sacrificial rites, so the god named fire performs homa, on which Yajna depends; or one remains in the form of akakariya immediately before the commencement of a Yajna **देवम्**. He is the giver and the illuminator, **होतारमृत्विजम्** In the Yajna of the gods, he was the priest named Hota **रत्नधातमम्** In him is greatly contained the merit produced by Yajna or in him, it finds great nourishment.

(N. B.) The grammatical and phonetic parts have been omitted.

WAS THE GITA INFLUENCED BY THE BIBLE ?

(BY SYT. H. V. DUGVEKAR.)

एतद्देशप्रसूतस्य सकाशादप्रजन्मनः ।

स्वं स्वं चरित्रं शिष्येण पृथिव्यां सर्वमानवाः ॥ *Manu.*

"The Brahmanas of India have taught character-building to the whole world."

This is a truth and therefore its correctness is beyond dispute. The spiritual literature of India has given birth to the evolution of thought in the world. It has besides left its mark permanently on its scripture. In the present article it is to be shown how the Bible of the Christians who, now form one-third part of the human population, was influenced by the sacred books of India. We shall take first the Gita and the Bible, the two sacred books for review.

Many Western scholars have attempted, though in vain, to prove that the Gita of the Hindu was influenced by the Bible of the Christians. This argument is, indeed, baseless and is ably criticised by many Indian scholars. The late Justice Telang has produced many evidences, in his book on the Gita, against this argument which, happily even Max Muller has accepted unconditionally. But many of the Western scholars, still, do not agree with him. They point out many resemblances in the two sacred books in thought and therefore they say that the Gita is a borrower of the Bible instead of the lender. Dr. Lorencer, a German scholar points out about "one hundred resemblances in thought in the Gita and the Bible. Compare येन भूतान्यशेषेण द्रष्टव्यात्मन्यथो मयि and योमां पश्यति सर्वत्र सर्वं च मयि पश्यति । with 'At that day, ye shall know that I am in my father and ye in me and I in you.' (John Xiv 20); प्रियो हि त्वामिनोऽत्यर्थं अहं स च मम प्रियः with 'He that hath my Commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved by my father and, will love him and manifest myself to him. (John Xiv 21). With these resemblances they say that the Gita did not exist before Christian era. But look. Tilak has taken this subject in the external review of the Gita in his Gita-Rahasya and has dealt with it at some length. He takes his stand upon these resemblances and proves the futility of Dr. Lorencer's arguments.

At the outset Lok. Tilak proves the priority of the Gita. According to him the date of the Gita goes back at least five Centuries before the Sak era. In support of his argument he points out the following evidences:—

(1) The Gita forms a part of the Mahabharat.

* Bhagawat-Gita translated into English Blank Verse with Notes by K. T. Telang, 1875 (Bombay.)

(2) The Mahabharat is discovered in the Java and Bali islands in the Kavi language—a language which was largely spoken there in the fifth or sixth Century A. D.* This leads us to think that the Mahabharat went to those islands before the fifth or sixth Century A. D.

(3) A stone inscription pertaining to the Gupta Kings of the Chedi Samvat 197 of Sak year 367 is found in which a clear reference of the Mahabharat is made.

(4) Some of the dramas of the poet Bhasa are based on the stories of the Mahabharat. The following verse of the Gita is found in his Karnabhar drama.

इतोपि लभते स्वर्गं जित्वा तु लभते यशः ।

उभे बहुमते लोके नास्ति निष्फलता रणे ॥

Bhasa flourishes in the first or second Century before the Sak era.

(5) Distinct references of the Mahabharat are also found in the works of Ashwa-Gandha, a Buddhist poet who flourished in the first Century of the Shak era

(6) Ashwalayan-Grihyasutras contain references of the Bharat and Mahabharat, and Buddhayana also quotes a verse of the Mahabharat from the Upakhyān of Yayati. The verse

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मना ॥

(Gita IX 25) is found quoted in the Grihya Shesha-Sutras (2 XXII) and also in the Vishnu Sahasranama. Buddhayan according to Buhler, flourished in the fourth Century B. C.

(7) The Mahabharat speaks of the ten avataaras but does not speak of the Buddha as an avatar. This leads us to think that though the Mahabharat was being prepared in the time of the Buddha, yet he had not become so popular then, as to be worshipped as an avatar. This proves that the Gita existed long before the doctrines of the Buddha received any recognition.

(8) The Mahabharat counts the nakshatras from Ashwini and not from the Kritika and excludes totally Mesha and Vrishabha signs of Zodaic, which seem to have been taken from the Greeks. Vishvamitra has introduced the system of counting the nakshatras from Ashwini which can be interpreted as signifying only this that the Uttarayana began then from that constellation. These evidences further prove that the Mahabharat must have been composed at least 500 years before the Sak era.

(9) Rao Bahadur C. V. Valdia writes in his book on the Mahabharat that Magasthenese the Greek ambassador who was in the Court of Chandragupta in 329 A. D. was also aware of some of the stories of the Mahabharat.

(To be continued).

* Inscriptionum Indicarum, Part III. Page 134.

* The Modern Review, July 1914 Pages 32-33.

MAHAMANDAL NEWS.

It is pleasant to note that there is every prospect of the unpleasant controversy, created by the conflict between Hindu public opinion and the Baroda Durbar with reference to succession to the gaddi of Sarada Peeth, closing before long in a satisfactory manner. Swami Trivikram Teertha Maharaj, the Sankaracharya of Sarada Peeth, received reverential recognition as the reigning spiritual head of Western India, from the Pundits of Benares as well as His Highness the Kashi-Naresb, during his recent visit to the Holy City. The Sankaracharya of Govardhun Mutt (i. e., of the Sea of Eastern India) had greeted His Holiness as brother Pontiff and promulgated an encyclical in his support at the time of his installation. We now learn that the great Sringeri Mutt of Southern India has also issued an edict to all Hindus to acknowledge Swami Trivikrama Teertha Maharaj as Sankaracharya of Sarada Mutt. Nothing now stands in the way of His Holiness being unanimously acclaimed except the holding of a different view in this matter of His Highness the Gaekwar. The Mahamandal has therefore, most humbly and earnestly appealed to His Highness to come on a line with the rest of Hindu India in this respect. It may be confidently expected that an enlightened ruler, far-sighted statesman and noble-hearted patriot as His Highness is, he will gladly listen to the prayer of the Mahamandal.

The Arya Mahila Hitkarini Mahaparishad, which aims at holding up the Shastrik ideal of womanhood before Hindu ladies of to-day and works for the promotion of their welfare, is showing steady progress. The office of the society continues to be accommodated in the Mahamandal buildings, an arrangement which allows of the facilities of our Head Office being utilised for the service of the ladies' movement. The illustrated organ of the Mahaparishad has won wide appreciation as one of the foremost literary journals in the Hindi language.

Several improvements have been introduced in the *Nigamagam Chandrika* the Hindi monthly journal and the English *Mahamandal Magazine* of the Mahamandal. From January they are coming out as illustrated.

—Special attention has been given this year to making the productions of our Publication Department commensurate with the vast requirements of the country in general and the propaganda work of the Mahamandal in special. Two good scholars have been appointed for the work of the bringing out our publications in an English garb for the benefit of

the English reading public. They are translating into English our philosophical literature. The first of the notable works which is going to be issued is an exposition of Hinduism in English. It will present a clear and definite picture of the Sanatan Dharma. No such work has yet appeared, though the need of a definite and popular exposition in English of the Hindu creed and philosophy is keenly and universally felt. The following sacred books are in the press :—(1) *Sakti Gita*, with Hindi translation; (2) *Ram Gita* with Hindi translation; (3) *Vishnu Gita* with Hindi translation; (4) *Kahawat Ratnakar*, a complete collection of Proverbs—Hindi, Urdu, Persian and English corresponding sayings being arranged side by side; (5) the sixth volume of the *Dharma Kalpadruma*, and (6) *Yog Darshan* with Hindi commentary. The Hindi translation of *Sambhu Gita* and *Dheesh Gita* has been completed. The preparation of our exhaustive Index of the Puranas and Smriti Shastra—which will be a work of reference of the greatest value to students, scholars and lecturers—is making good progress.

The Scheme of Restoration of the Shrines of Uttarakhand is materialising in a manner which is very encouraging. As regards the repairs of Sri Kedar Nath Temple, the renovation of the Sabha Mandap has been completed and other works are in progress. With respect to the rebuilding of Gangotri Temple we are corresponding with the Tehri Durbar in whose jurisdiction the shrine is. The sending of the deputation to the Jaipur Durbar in this connection has proved a success. Thanks to the enlightened piety of His Highness the Sawai Maharaja of Jaipur. With the sympathetic aid of the good Deputy Commissioner of Garhwal, to whom the Hindu community owes an irrepayable debt of obligation, the project of restoration of Joshi Mutt is fast nearing fruition. The plans Committee is thinking of starting work this session, the construction of the Joteswar temple being taken in hand first.

The following contributions have been received—which we most gratefully acknowledge and for which we pray Sri Vishwanath to bless the donors—subsequent to the acknowledgments made in Circular No. 199, dated the 1st February, 1919 :—

H. H. the Maharaja Bahadur of Kashmir Rs. 600, H. H. the Maharaja Bahadur of Tikamgarh Rs. 200, H. H. the Maharaja Bahadur of Durbhanga Rs. 450, Bharat Dharma Bhushan the Hon'ble Maharaja Sir Manindra Chandra Nandi Bahadur K. C. S. I., Kasimbazar, Rs. 225, Dharmaratna Lt. Colonel the Hon'ble Raja Sir Jai Chandra Bahadur

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The success which has attended the efforts of the Mahamandal in all its departments, in spite of the extraordinary and increasing difficulties which had to be faced in the last few years, is due to the special grace and mercy of Shri Viswanath. We are confident that our Samrakshakas and Pratinidhis will zealously help on His own work as heretofore by their timely contributions.

The providing of religious education for our rising generation forms one of the three functions of our Sarada Mandal Bibhag. The subject has been receiving the careful attention of the Mahamandal from the beginning of the movement. The present circular is being issued with the object of (a) briefly reviewing what has been done, and (b) calling on all those interested in the cause of Sanatan Dharma to take practical steps along the lines herein suggested towards making provision for religious education in Schools and Colleges in selected areas.

In addition to securing Government sympathy, and maintaining the great Hindu College of Divinity and turning out every year trained religious teachers (and speakers, the Mahamandal has supplied a need which is in fact the most difficult to supply, viz., that of suitable literature. A glance at the chapter on the work of our publication depart-

ment in our annual Reports will show that the Mahamandal has got ready religious text-books for Hindu boys (also for Hindu girls) of all school classes, from beginners to the Primary Department to advanced scholars. In short, all the difficulties to be met at the outset have been surmounted by the Mahamandal and the chief wants supplied. The ground having been cleared and made thoroughly ready, the duty devolves on the Hindu leaders to adopt measures for attaining successfully the object under consideration which should be dear to every Hindu's heart.

Work may be first begun by the creation of an organisation through the Head Office of the Mahamandal at Benares, to undertake the under-mentioned duties:—

- (1) Select the places in the various Provinces and Presidencies in which work should be first begun.
- (2) Settle the matter of grant-in-aid required and stir up the local Hindu public for pecuniary and other help.
- (3) Form Local Committees and keep in touch with them.
- (4) Fix the general course of instruction and keep an eye on special local requirements.
- (5) Appoint trained teachers to work under the Local Committees.
- (6) Appoint Inspectors (one for every province) to work under the Benares organisation.
- (7) Supply the text books, and examine any books prepared for the purpose that may be submitted to them.
- (8) Take charge of the central fund, keeping account of the income and disbursements.
- (9) Educate Hindu public opinion on the subject by means of lectures, papers, tracts, etc. and do all things needful for the control, guidance and progress of the scheme.

A Fund of five lakhs or a guaranteed monthly subscription of Rs. 2,500 a month, should suffice to begin operations with some 50 schools throughout India. It goes without saying that with the growth of local help from the advance of public opinion on the subject the need of pecuniary and other assistance from the Head Office will diminish. Indeed, a day is bound to come when local needs will be met mainly from local sources. The Mahamandal takes upon itself the most arduous of the duties in this connection, by doing the organising, the supplying of books, the supplying of teachers and preachers and the keeping in touch with the authorities. It should not be difficult, seeing the greatness and

urgency of the need, to find the five lakhs wanted, or arrange for an assured monthly income of Rs. 2,500. By Shri Vishwanath's blessing, we have a sufficient number of Princes, Chiefs and notables who have the Dharmik spirit to realise the importance of the subject of the Circular and who have at the same time the wealth to munificently help forward the scheme. The scheme is so simple and practical that it could be set in full operation in six months if the amount mentioned above be provided. Vishwanath has supplied all our real needs till this moment and let us feel perfectly sure that the money wanted for religious education will come as certainly as the sun will rise to-morrow. Offers of help and suggestions are eagerly awaited.

We owe an apology to Babu Amrita Lal Roy for the delay that has unavoidably occurred in noticing his admirable pamphlet *re* A Common-sense Hindu View of Mr. Patel's Bill. We can unhesitatingly say that it is far and away the best contribution that has yet been made to the literature on the subject. With the lucidity and impressiveness for which all productions from the facile pen of Roy Mahashay are noted, he has explained the reasons for which every true Hindu must regard with horror and loathing the object of the proposed enactment. The orthodox Hindu community has been stirred to its depths by the proposed measure, because it aims the axe at the very foundations of our social structure. And the veteran writer has brought out clearly how the modest-looking little Legislative proposal of Mr. Patel presages the gravest peril to our time-hallowed social institutions. He has laid particular emphasis on the most heinous and sacrilegious feature of the proposed law, viz., the sanctioning of cohabitation between a Brahmin girl and a Sudra man. Every Hindu should carefully study the masterly publication and thus possess himself of the inconstable facts, arguments and religious authorities which should enable him to floor the most clever and ingenious supporter of the Bill. The booklet has been brought out by the Sanatan Dharma Sabha of Lahore.

The Report on the administration of the Badrinath Temple for the period of, from 1st Dec. 1915 to 31st March, 1918, both days inclusive, not only clearly shows a record of mere progress but it also shows the creation of order and system where there was only confusion and mismanagement. It is needless to say that the great acknowledgments of the whole community are due to the present manager, due to the Tehri Durbar and due to Mr. J. M. Clay, the noble Deputy Commissioner of

Gharwal. We are greatly pleased to see the manager's zeal and ability, and managing tactics displayed in the Temple affairs.

We are very glad to have to announce that the Council of the Dakshina Bharata Dharma Mandal, Trichinopoly, has arranged to hold a Sanatana Dharma Sammilanar at Trichinopoly during the ensuing Easter Holidays, commencing on Thursday the 17th April, and concluding until Monday the 21st April next.

2. Lectures and discourses on religious subjects will be delivered by several eminent Pandits, Upadeshaks, and religious workers from all parts of Southern India.

3. All Hindu Schools and religious bodies interested in the cause of Sanatana Dharma are requested to send representatives to the Sammilana and all Sanatana Dharma Hindus are cordially invited to be present.

4. The subjects of discourses, time and place of meetings will be announced later.

5. All communications may be addressed and all remittances sent to the general Secretary, Dakshina Bharata Dharma Mandal, 19, Mahal Street, Teppakulam, Trichinopoly.

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THE REVIVAL OF THE PHILOSOPHY.

What will it avail a nation if it makes the greatest progress in arts and industries and so forth, but none in spirituality? For material prosperity is not the be-all and the end-all of human life. What then is the goal, the aim and end of human life? What is that, obtaining which you obtain everything? How to obtain that? Philosophy answers these questions.

Philosophy will also explain to you the mysteries of the Super-Sensuous and subtle spiritual world. It is the Pole Star, the sole guide in the shoreless ocean of that vast world. A person who wishes to enter that world can do so with the help of Philosophy alone. Just as a man having no eyes cannot see any object of this material world, so one who has not studied Philosophy cannot understand anything of the spiritual world.

No other nation on the face of the earth has made as much progress in Philosophy as the Hindus have. The sages of our Eternal religion, having attained purity of the soul by the practice of Yoga and austerities, obtained an insight into the self, and then compiled and made known to mankind the different systems of Philosophy; so that a man following their footsteps may not go astray, but may be sure to reach the goal.

The division of Philosophy into seven systems according to the seven spheres or stages of wisdom is a perfectly natural division. They are like seven rungs of a ladder. You have to take the lowest first. You cannot at once jump up to the highest rung. Amongst these seven systems, two are called Padārtha Vada systems two Sankhya systems, and three Mīmāṃsā systems of Philosophy.

The term "Six systems of Philosophy" which is met with in modern books has been borrowed from the Jains and the Buddhists; for their Philosophy was called the "Six Systems of Philosophy." In imitation of the atheistic philosophy of the Jains and the Buddhists, our Vedic Philosophy also has been named "Six systems of Vedic Philosophy." The expression "Six Systems of Philosophy" does not occur in a single work of the Rishis. Moreover, for many centuries not a single work on Madhya Mimansa was available. These are the reasons why the improper term of "Six Systems of Philosophy" has crept into our literature.


Truly speaking, Nyaya and Vaisheshika belong to the Padārtha Vada system; Yoga and Sankhya to the Sankhya systems; and Karma Mimansa, Daivi Mimansa (or Bhakti Mimansa) and Brahma Mimansa (called after the three Vedic divisions of Karma, Upasana and Jnana) to the Mimansa system of Philosophy. Thus it is clear that there are seven systems of Philosophy.

The present degeneration of our Eternal Religion is due to the disappearance of philosophical works and to the want of teaching Philosophy. There is not the least doubt that the want of teaching the Vedic Philosophy is at the root of the numerous ills, such as the following, which have rapidly grown in our Society and are destructive of our Aryan culture and civilization: Disbelief in our own religion; desire to adopt another religion; abandonment of all rules of good conduct; contempt towards the injunctions of our revered sages; want of faith in the teachings of the Vedas and the Puranas; quarrels amongst different sects; disbelief in the super-sensuous world; want of salutary fear for the other world; doubt in the existence of Gods and Goddesses, Rishis and Pitris; utter disregard towards Karma Kanda; disdain towards Sanyasis and Brahmanas; indifference towards the caste system; a growing inclination to put the axe at the root of the virtues of women, the purpose of the world; disbelief for Jap and Dhyana; and so on.

The whole of Nyaya Philosophy is not taught in these days. It will be no exaggeration to say that now-a-days the old school of Nyaya is not taught at all. In place of the old school of Nyaya, the new school is more favoured in modern times. (*To be continued*). B. D. M.

SOCIAL PSYCHOLOGY.

III

 We now propose to examine the way in which the conditions of life affect the spirit of the individual, the personality of the man. The very young child has no idea of himself at all. He regards his toes, for instance as playthings in the outer world, and is immensely surprised when he discovers that they are much more nearly related to him than a wooden spoon. How does the child become aware of itself? By a very slowly awakening discovery of the outer world. He finds that in order to bring this world to himself, he must exert himself, and the more thought and action he gives out the more interesting and vivid and real does the outside world become. But he soon finds that the relation between his own powers and his environment is not one of orderly inverse proportion of give and take. Unaccountable grips and breaks occur. The environment acts upon him differently at different times and after strangely and unexpectedly. His nurse and his bed, for instance, respond in very different ways, although his own attitude towards them be the same. He finds, too, that the environment of other people differs from his own because they treat it differently, but this is a great step in advance.

Action is around by interest: this action often takes the form of imitation. It is one of the strongest instincts of the human heart, and one that we share with the monkey. But we are superior to them in the possession of another instinct—the desire to imitate—and that in spite of rebuffs we make attempts on our own account. Both these tendencies are modified by our surroundings—the circumstances of life and the converging line of other people's lives. Thus do we develop. The family tie is that which influences the individual most strongly. We can trace the influence of our fellow-being in ever widening circles though the demands made upon them by the school, the village, the club, and the professional career, and finally by their country. There is a school of philosophers that holds the opinion that our code of moral ethics has sprung entirely from the necessity for law and order in the struggle for life. That the moral sense and the social sense are the same. That the desire to please, implanted strongly in many of us, has belted our growth, and the happiness of the greatest number of individuals in the community has been our aim. Opposed to this, however, is the belief, that there is in each of us a spirit of "Ought" that may lead us in a totally opposite direction to our inclinations and which, even though it means our destruction, we feel we must obey. And in obeying, the community is benefited indirectly

in a way it could not foresee. It is the spirit of the knowledge of right and wrong, and the effects of its pursuance, though antagonistic to the interests of the individual, that always, in the end, is beneficial to the community.

Individuality is the hall mark of God. If we develop along lines, within the comprehension of man, such as that of Darwin's theory of Natural Selection which works through the animal world, or according to the Utilitarian school just mentioned, we should all be automata responding unfailingly to certain environments. But we are not like this. Each one of us regards life from a slightly different outlook and modifies his conditions accordingly. It is true that life is built up of past experiences, but the combination of these is infinite. It is a commonplace of Psychology that "Imagination is only Memory". No one can imagine an entirely new thing. The antique monsters and griffins in the fairy tales, are made of bits of other animals joined together. Inventions are really only a fresh combination. They usually flash upon the mind of the inventor in a moment. Thoughts are determined by the things we have done. An invention is a critical moment in a whole tissue of past thought. It is an accidentally favourable pattern, that arrests attention, and is observed. Even Marconi is said to have contributed very little to the world-wide wireless telegraphy that bears his name. He accumulated the widely scattered fragments of knowledge on the subject and concentrated them into a form that could be understood. We had seen then that development takes place through a double channel,—the environment of the individual, and his own power to meet and adapt it, acting and reacting upon one another. But the development of this dual process, does not necessarily mean the greatest happiness of the greatest number.

Let us examine this process more closely. One of the means by which society modifies its members is that of the selective process. A certain standard, whether of beauty, strength, wisdom, or skill, is tacitly common among us, and all who fall below this standard get left behind. Again, current events have great influence on the formation of character. In time of war, the militant virtues and their presence among us, increase enormously. In times of plague and sickness, a great wave of sympathetic feeling and unselfishness is based in our midst, and these virtues are then often shown by people, we should never have suspected of possessing them. Not only then can the physical form be modified by its relation to the outside world, but a process of moral selection in the ideas of the race is also taking place. It shows itself again in the fads and whines and waves of fashion that are constantly, rising and disappearing amongst us.

As no two animals, vegetables, minerals are ever exactly alike, so no two moments of time are ever filled in exactly the same way. There is no standing still. When we are not progressing, we are retrograding. For every step made forward there is generally one that has to be retraced. Progress is therefore, slow, and sometimes appears to be retrogressive, but on the whole the development and degeneration of a nation alternates with fairly uniform regularity. The ruling spirit in early times was militant and the corresponding virtues of bravery, strength, endurance, were regarded as the highest possible, attainable by man. The ideas of honour and justice were different from our present day conceptions, and trickery and cunning were hardly regarded as vices. "All fair in love and war," was an excellent precept.

The industrial spirit that succeeded the militant completely attends the standard of life. The fear of an every being relegated to the back ground, people had time to draw breath and look around them. They had fought for wealth and were now going to spend it. The arts sprang into being, and many new forms of literature took the place of the war-song and the martial epic poems. The economic position of women rose in importance and the refinements of life began. And then after long periods of peace and posterity a critical age set in. That is the age in which we now live. We cannot keep this tendency. The turning of time's wheel had thrown up treasure so rapidly and unfailingly that our faculties for want of other occupation must needs begin to select, reject, probe, and investigate. In other countries the condition has been followed by the decadent age. Will it be the same with us? Will moral force alone be sufficient to keep the arm of her people steady, their courage and wits keen, and to ensure grit and nerve to a nation, when there is no tangible reason for the preservation of these qualities?

What, we may ask, are the moral qualities and ideas that most influence society? Is it not true that in our youth, many of us see so clearly what brilliant reforms might be made, what definite steps on the ladder of progress might be taken, and what excellent and lasting results must follow, if only we could persuade other people to listen to us, and work with us. Why is not this done? As we grow older and focus our plans from different angle, we learn the reason, we see that they have lost shape and colour; we see them with the eye of the community, not of the individual, and we see also that they would not have been practicable. This then is the function of society. It sifts and rejects current opinion, accepting only a modified residuum of the inspirations and aspirations, ambitious, extravagant or worthy, that are poured into it by its compo-

nent parts. Now and then, however, an exception occurs. A great man of genius, we will say, appears and offers something which the community seizes upon and at once leaps forward in development, covering in a short time ground, which in the usual course of events would have taken years to bring about.

What is a Genius? He is a successful variation of the type—a variation, which has gone to its extreme limit in one direction, and if extended the merest trifle, would be no longer a genius, but a crank or worse. A genius sees more clearly than other people, the connection between his own ideas and those of the world. His ideas are not more numerous but fewer than those of common men: he knows what to eliminate and is ruthless in the process. Only one solution, one invention, one discovery, one achievement, be it the path of a planet, the law of life in the forests, the invention of an engine, the painting of a picture, can be the right one, and this he knows, and we know also when we see it. The real genius is a man of few words and few ideas, but he leaves an indelible record on the world's history. The problems that vex and puzzle other people are all solvable to him.

The question has been asked—"Does the Age produce the great Man, or does the great Man come first and make his Age?" Comte, Buckle, and Spencer hold the former view. The great man, they thought, was the outcome of his age; without the demand for him, the ripeness of the times, in which he would be appreciated, he could not exist. Carlyle held the opposite view that the great man was there in spite of checks and hindrances of an uncongenial and unsympathetic age. Not only was he there, but he completely subdued and modified those surroundings to his own views; he made his age. In truth neither view alone is correct, for both are needed. The great man and his age react upon and influence each other. There are instances of men who have not been great till long after their death, as their age was not ready for them in their life-time and it was left to a future generation to discover the rightness of that which they had vainly attempted to show. Again, there have been instances where a man has been born into an age palpitating to receive the message that he is hardly ready to deliver. It is fostered in him, dragged out of him so to speak by all that has led up to it. The greatness of such a man, lies in his power to collect and use the scattered fragments of material at hand. He focusses the vision of a people who are already alert to see. But the great man and his age must mutually help each other. Truth must have an audience!

And what is Truth? It is a question that has often been asked.

and will always be asked. Is it something relative changing with our growth, different for some people in the same place and for one person in different places, varying in fact according to temperament *and circumstance*, and affected by time and place? No. All this may be said about our knowledge of truth but not of truth itself. That is absolute; our power to grasp and understand it is relative, and deepens with use. The powers to unfold it is ours, but the limit of the unfolding who shall discover? All that we can be certain of is that somewhere or other that limit exists.

K. B. BOSE.

SRI RAMAKRISHNA AND THE PHILOSOPHY OF HARMONY.

We live in a time of ferment, of a Titanic struggle carried on in every plane of human activity. Everywhere we see, unrest, agitation, clash and conflict. Materialistic Commercialism has invaded every aspect of life and annihilated for good or evil, distance, isolation and simplicity. Industrialism has widened the gulf between Capital and Labour and has resulted in the unequal development of property and the consequent displacement of social harmony. In politics, national and international interests have created sharp conflicts arising from Race, Colour and Religion. Darwinism has found its logical culmination in the deification of the Super-man, who, despising the slave morality or religion, enthrones his Self like a veritable Hiranya, as the Lord of the Universe. The recent War has revealed the bankruptcy of a civilisation which asserts itself by individualistic and nationalistic competition, which works by exclusion and by elimination of the weak. Italian humanism, French rationalism, German enlightenment and scientific Meliorism are different forms of an intellectual movement tending to undermine religion. In Philosophy, empiricism, absolutism and pragmatism are fighting their eternal fight as if mere intellect can solve the riddles of life. In religion there is a sharp clash between rationalism and revelation, between theism and pantheism. In the democracy of thought, every theory tries to universalise itself and establish its superiority on the ground of liberty and equal opportunity. Never in the history of the world was there so much universal agitation and tormenting unrest. It is a privilege to live in such stormy times of ceaseless strife, and reflect, on the various currents and cross currents along which humanity is drifting. What lends absorbing interest to the enquiry is, do these make for chaos and deluge, or, for cosmos and harmony? Do the fairy tales of Science reveal an increasing

purpose behind all this stress and struggle ? Or, is Life a tale told by an idiot—full of sound and fury signifying nothing ? Is the world a dog's curly tail incapable of being straightened or bid for progress ?

The solution lies in optimistic hope that discord is the best indication of harmony. Increasing differentiation is itself a sure criterion of increasing unity. The depth of Hell is a measure of the height of Heaven. The world weary of wars and worries, longs for lasting harmony and repose. We look forward to a new ideal, to a new synthesis which will reveal the true perspective of life and assign to each element its proper place and function. The higher thought of the West is now directed to the grasp of underlying and unifying principles. Modern history cares more for the motives of men than for the history of its leaders. Socialism is based on central truths. The interest in morality is not the interest in man but in the principles that dominate his life. Higher criticism in theology recognises the importance of the essential truths of spiritual life. The soul of nationalism is to expand into the soul of humanity. The increasing popularity of international and cosmopolitan movements is a sure indication of the utter failure of cut-throat-competition, and the need for harmony and synthesis based on co-operation, fraternity and altruism. The pendulum is thus swinging from the concrete to the general: from egoism to altruism; from matter to spirit.

India has always stood for a spiritual synthesis of life constructed on renunciation and love. Time and again she has proclaimed from her Himalayan tops the expansive and harmonizing power of spiritual life. Some pessimists terrified by the multitudinous differences that persist in India despair of a living harmony. To add to the chaos Western contact, they say, has introduced a new militant culture which is highly fascinating on account of its siren voice and sweet seduction. But complexity and heterogeneity are essential conditions of a larger unity. India is the spiritual battle-ground of humanity and warring ideals can be reconciled only in this country.

There is a school of thought in India now increasing in prestige that religion should be divorced from social and political life on the ground that it encourages mysticism and quietism. God's realisation is regarded as apathetic *inertia* which kills national activity. The failure of Western life reveals the futility of this theory. As Principal Seelie points out in the *Review of Reviews*, "you must not only believe but act on the belief that the real strength of nations as of individuals is in moral and spiritual resources." The vitality of a nation depends on its religious ideals and upon its religious men. India was at its best at the time of its greatest sages.

The birth of a sage is a high watermark in the tide of civilisation. It is a cosmic event. The world thrills with joy at his birth. Says Swami Vivekananda: "The sage goes to a cave and thinks five thoughts. This will go through Eternity, pass through mountains and cross oceans. Even Christs and Buddhas are second-rate men.". The strongest minds are often those of whom the noisy world hears least. Poets, orators, artists and statesmen catch a glimpse of the sage's vision and shake the world. When the energy that is conserved in Samadhi becomes dynamic, there swells forth a warmth of life and a wealth of thought which inspires, elevates and transfigures the world.

Foremost among the spiritual and unifying forces of modern life stands RAMAKRISHNA PARAMAHAMSA, a living embodiment of harmony and peace. He summed up in his life the best ideals of the age and perfected them by a practical realisation of truth. His life is the best reflection and criticism of modern life from the standpoint of religious synthesis. His is a message of harmony to a warring world. Some regard him as the apostle of social reform; others find in his life an incarnation of philanthropy. But, to us, he appears as a typical Indian seer who placed God-realisation before everything else. His was the yearning of the Indian Sage, "what is that, knowing which, everything else is known?" The answer came to him at last in the vision of Samadhi ecstasy. The chief value of his realisation for us is the synthesis and harmony it affords of religious experience.

We propose to consider here the essential aspects of that experience from a religious and philosophical point of view

The chief characteristic of Hinduism is its all comprehensiveness and tolerance. The following quotation from Monier Williams by no means a lover of Hinduism, is a typical expression of its all-embracing universality:—"Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its high spiritual and abstract side suited to the metaphysical philosopher; its practical and concrete side suited to the man of affairs,.....its æsthetic and ceremonial side suited to the man of poetic feeling and imagination, its quiescent and contemplative side suited to the man of peace and lover of seclusion."

A Hindu writer in the *Hindusthan Review* also bears eloquent testimony to its universal character.—"Hinduism has no founder, no single prophet. It is republican in character. It has no personality at its back whose domination would cripple the faith itself. Attacked at one point

it shows itself in another. Attacked at all points it proves impregnable. It is not all idolatry, all pantheism, all theism, all philosophy. It accepts all and rejects nothing from the fetish to the fathomless."

While toleration is thus extolled as the unique strength of Hinduism, it is condemned by some as its special weakness. A learned professor of philosophy in a local college once told the writer that the falsity of Hinduism consisted in its teaching of universal tolerance of religions. "Truth," he said, "is one and the interpretation of truth must therefore be one. Humanity requires only one model for its guidance. I do not understand how the educated Hindu can at the same time worship our Jesus and the grotesque figure of Pillaiyar." A Christian writer in a pamphlet on "Liberalism and Belief" of Swami Vivekananda and Mrs. Besant says, "Contradictories cannot both be true. Either Hinduism or Christianity is true. Since Christianity is true, Hinduism is false." It is often contended that Philosophy with its passion for truth can never justify a religion of compromise. These critics, however, mistake the omnipenetrativeness of spiritual life for the soulless rigidity of formal consistency. Though the Hindu is all tolerant, he recognises the individuality of the different systems of philosophy. The orthodox method in Hinduism is often the establishment of one system based on the crushing refutation of other systems. As Max Muller observes, each system in India has an individuality which clearly marks it off from other systems. Different systems seem to have existed from the very beginning and each teacher is a recognised expositor of a respectable tradition. Sankhya is atheistic and demands a multiplicity of souls, subject to the evils of metempsychosis. Creation is a progressive emanation of the twenty-four principles from primal matter or Prakriti united with Purusha. Liberation consists in the detachment of Purusha from Prakriti, leading to the attainment of Kaivalya. Sankhya denies the existence of a Personal God.

Yoga accepts the teachings of the Sankhya but supplements it by a belief in Iswara who, however, has no vital relation with the Jivas. Initiated into the secrets of yogic meditation by a proper Guru, one reaches supreme Samadhi where consciousness, freed from the taint of matter, loses all objectivity and returns to itself. Vaiseshika, like the theory of Democritus, traces the origin of things to Primal atoms. The soul realising the flux of things and unaffected by it attains to a state of unconscious bliss and is for ever freed from sorrow. Nyaya is a philosophy of dialectic like that of Aristotle. Its epistemological method is, however, more valuable than its Philosophy. It examines the theories of knowledge and the methods of Proof with a view to understand the nature of reality.

and then secure salvation. Purva Mimamsa affords an elaborate explanation of vedic ritualism, along with the law of Karma.

The interpretation of Vedanta—as summed up in the sutras of Badarayana, has given rise to different schools of thought. According to Shankara, Brahman alone is real, and the world is unreal. When Brahman is realised, Maya or Illusion disappears. It is a cosmic fiction, a figment of the imagination existing only in the relative or Vyavaharic state. It is destroyed by the knowledge, in Samadhi, of the absolute identity of Jiva and Isvara as denoted by the Maha Vakya, "Thou art that." The Brahman that is realised in Samadhi is a limitless ocean of Life, Light, and Love without the waves of name and form.

Ramanuja denies the existence of an absolute that is devoid of differentiation. To him Brahman is a personal God, Lord Narayana, the abode of infinite auspicious qualities transcendental in His ethereal glory, at the same time immanent in the world of his Creation. He is concrete, universal, a Living Presence, realising Himself in and through his modes and fulfilling Himself in his creation. These modes are the Jivas and the world. The Jiva ensouls matter and God ensouls the Jiva. God contains in his own nature the possibility of self-realisation in the objective reality of His modes. Shankara postulates a lower or Saguna Brahman to account for creation and a higher or Nirguna Brahman which alone is the secondless real reality unconditioned by cosmic Nescience. Brahman is, like the substance of Spinoza, existing in itself. It is unthinkable like the Being of Parmenides. According to the Vivartha Vada of Shankara, duality and differentiation are fictitious figments of the imagination arising from Ignorance. Ramanuja in his Shri Bhashya subjects this theory to a most searching and elaborate criticism and establishes the Parinama Vada of creation which connotes a progressive self-realisation of the absolute. According to Shankara the mind purified by Karma Yoga becomes qualified for Bhakti. Bhakti develops into Jnana. Jnana is the realisation of the self by a process of elimination, that the Atman is not the five kosas or sheaths, the three bodies, the three states or the three Gunas, and by a positive affirmation of the identity of Jiva and Isvara in the mystic rapture of Samadhi.—A Devotee.

MANAGEMENT MADE EASY.

The man of tact is of great use in the business world, and is sure to make his way in life. So many clerks and shopmen are mere machines performing their daily round of work in a purely automatic manner, without in the least attempting to guide their hands by their heads,

that it is quite refreshing to encounter an individual possessed of that ready tact which not only tells him *what* is to be done in given circumstances, but tells him also *how* it is to be done, and *when*. The family of business tact is one which, although invaluable is easily acquired. It is only necessary to keep the eyes open and to carefully observe whatever comes beneath one's notice. We would earnestly counsel those of our readers who contemplate a business career to aim at being something more than mere machines. To a cheerful, willing, and zealous disposition should be added this important faculty of tact. During business hours the closest attention should be given not only to the broad principles upon which business is conducted, but to every detail. Be fired with the noble ambition of being the very best man of business among your associates, and work steadily to realise your aim. We constantly hear complaints of the meagre remuneration which clerks and other business *employees* obtain, and there is a large amount of truth in the complaint. But look at many of such *employees* at their work. See in what a mechanical, unreasoning way they go about it, and how foolish and even idiotic are the blunders they make, and one cannot but confess that after all they are paid about as much as they are worth. The shrewd, clear-headed, business-men possessed of real tact and energy will always command a reasonable if not a good price, and those who wish to make this way in the business world must acquire a competent share of business tact.

But tact is also useful to the student. To know how and what to study is to solve half the problem of how to obtain knowledge, and the student should endeavour to look at every branch of knowledge in its relations to the career in life which he desires to carve out for himself. Do not be satisfied with studying something which strikes your fancy, but be sure that it is a subject for which you are fitted, and which will be of real assistance to you in your future career.

All persons differ among themselves as to their capacity, not only for knowledge in the abstract, but for different branches of knowledge. One person has a great taste for languages, and a distaste for mathematics; another has a strong inclination towards natural science, but abhors literature. The individual possessed of ordinary intelligence and of energy will be very unlikely to fail in any study which he takes up, but he is much more likely to obtain brilliant success in that branch for which he is specially adapted. It is here that tact comes in. To accurately gauge one's abilities and to estimate correctly one's chances of success in any particular branch of study requires considerable tact.

Perhaps the most important sphere for the exercise of tact is that of social life. A large number of persons seem, however, to be entirely destitute of it, and they consequently have the unfortunate knack of inflicting a large amount of pain upon their acquaintances and friends. Such persons invariably say the wrong thing upon every occasion, or say the right thing in the wrong place. Even if a compliment be intended, it is frequently conveyed in such a manner as to approach very nearly the character of an insult. Undoubtedly in such cases natural want of aptitude produces the unpleasant result, but it is impossible to entirely acquit the individuals themselves of serious blame. To blurt out unpleasant truths, and to express oneself in language which is liable to cause pain, argues a certain amount of moral as well as of mental obliquity; and it is the paramount duty of every one to guard against such a pernicious habit, or to keep altogether silent. In promiscuous company it is necessary to steer our course and feel our way with great skill and judgment, if we would avoid wounding the susceptibilities of others; but the individual possessed of genuine tact can readily effect this, while the person destitute of that valuable quality will be sure to commit himself. In order to act with tact in such circumstances, it is necessary to keep thoroughly cool and retain possession of one's faculties, otherwise a person who in the ordinary way possesses tact may be found deficient in it on an emergency. It is an unfortunate fact that a large number of persons in this world require "managing," and it is sometimes our duty as well as our interest to honour them—which of course can only be effected by the exercise of tact. How delicately some can, in such a case, touch the weak points in a man's character, how carefully his prejudices and antipathies are handled, and all this without deviating a hair's-breadth from the truth! And here it should be said that tact by no means implies the perversion or suppression of the truth; such a practice is diplomacy and chicanery incompatible with honesty.

But in action as well as in speech there is a necessity for the exercise of tact. Actions, which may be in themselves perfectly justifiable, by being performed at unseasonable times become objectionable. On the other hand, a painful or distasteful duty, which we may be compelled to perform, loses much of its unpleasantness if the time of its performance be wisely chosen. In this, as in every thing else where tact is valuable and where is it not?—its exercise depends upon the extreme thoughtlessness and that consideration for the feelings of others which are implied in the character of a high-bred lady or gentleman—a character in which wealth or birth by no means necessarily form a part, but which is essentially cultured and refined.

In endeavouring to instruct others, or to impart information of any kind, tact is a valuable quality. Every one is at times called upon to give information upon matters with which he is acquainted, and this task may be much more pleasantly and satisfactorily performed by the exercise of a little tact. This is principally displayed in the skill with which self is kept out of the matter. Remember that it is your knowledge, and not your personality which is desired, and you will best effect your object by making the first personal pronoun subordinate to the third. It is also necessary to avoid assuming too much knowledge and giving yourself too great air of superiority over the person who is seeking information. It is quite possible to maintain any necessary dignity without unpleasantly impressing others with your fancied superiority. The same necessity for tact exists in a supreme degree in the endeavour to warn or counsel others as to their conduct. If we are to be of any use in the world, and are to leave our mark behind us even in a humble way, it will occasionally be our duty to endeavour to persuade others to abandon vicious or mistaken courses, and to walk in the path of honour and integrity. In this, if in anything, tact is necessary; how often it is conspicuous by its absence! The tracts and pamphlets that are so frequently thrust -- with the best of intentions, no doubt--into the hands of the passengers in the street, are frequently very ill-timed. For the same reason well-meant endeavours to rescue the young from evil courses frequently terminate in failure or worse. Even to chide or counsel a bosom friend is a task requiring the utmost gentleness and tact but to attempt the same with a stranger is a task infinitely more difficult, and one for which but few are qualified.

Tact is a very useful quality to debate of any kind; indeed, it may be regarded as the highest development of logic. To gauge accurately an adversary's powers, to adroitly parry his attacks, and to oppose him with skill, are the highest proofs of the possession of logical tact. This possession is one by no means to be despised. In the small as well as in the great affairs of life, the faculty of impressing upon others one's own view of a question or of a course of conduct is extremely useful and beneficial. The art of persuasion to which every one has frequent occasion to resort, is only a high development of tact combining as it does the faculty of careful observation and adroit reasoning, with that skill in avoiding offence which is so rare an accomplishment.

There is a class of individuals the members of which despise tact, and look upon it as an absurd concession to the weaknesses of others. There are the "plain-spoken" people, the individuals who pride them-

selves upon always speaking their mind, and saying what they have to say without beating about the bush. The great objection to these individuals is that the plain-speaking is all one side. Should you happen to pay them in their own coin and to express yourself freely to them, they are extremely ready to take offence. As a matter of fact, their attitude towards others is the result either of gross conceit or of impenetrable stupidity, and their chief reason for objecting to the exercise of tact is that they themselves to be so immaculate that there can be no necessity for others to exercise it towards them. The blunt, clumsy individual who professes contempt for the feelings of others, may be, and often is, honest, but he cannot possibly be very wise. To employ tact is not only advisable—it is our duty. A due regard for the feelings of others is an essential feature, and to do what we have to do in the best possible manner as imperative as it is obvious. To speak out boldly when our principles are in question, or when we deem the truth to be imperilled, is our bounden duty, but at the same time we must remember that, as Solomon tells us, there is “a time to keep silence,” as well as “a time to speak.”

Undoubtedly the art of management is one which the greatest possible pains should be taken to acquire. We are all of us doing our best to succeed in the world, and success comes as a rule to those who, in the conduct of themselves and their affairs, manage best. There is such a thing as good fortune, but in the nine cases out of ten, what appears to be only the result of a happy chance is really due to dexterous measurement. Let us then study this art with all the zeal of which we are capable: who knows but that it may be more useful than all classical learning, or than the most profound acquaintance with science, in advancing us to positions of usefulness and influence? K. B. BOSE.

PHYSICAL CULTURE.

BY SYT. PRABHATKIRAN DUTTA, SHIBPUR.

“Health is the vital principle of bliss”—*Thompson*.

“Health is best for mortal man; next beauty; thirdly, well-gotten wealth; fourthly the pleasure of youth among friends.”—*Simonides*.

THE this is a subject which cannot be properly considered in abstraction from the wide subject of culture under which it is included. But that is for too wide a subject to be exhausted in this short compass. Moreover, the other aspects of culture receive some amount of attention in this country, though they are far from being what they should be. But at

least we are on the way of realising them, and their importance is generally admitted. But the aspect of culture with which I am going to deal has not received much attention in this country, and in some circles it is altogether excluded from the scope of culture in general. It would not be an exaggeration to say that physical culture is looked upon with a certain degree of scepticism. I want in this short paper to impress its importance in man's life. Physical culture generally suggests the picture of a fine development of the muscular system; certainly the development of the muscular system is an important part of physical culture, but it is something more as I will try to show in the sequel.

I have said that physical culture forms part of the general subject of culture, and so I will have to refer to it from time to time to bring out its true significance. Also I want to preface the consideration of physical culture by an examination of the relative importance of mind and body, as that will help us in determining its true place in man's life. Such a consideration will also enable us to see its purpose and thus give us an idea of what it should be. Hence the relative importance of mind and body:—Mind always appears in connection with the body. We do not know, even if it can be shown to be possible, a disembodied mind. I do not want to bring in a metaphysical discussion of Immortality, whether the soul is something quite distinct from the body, whether it persists in its continued existence even after the dissolution of its physical basis. It is sufficient for my purpose that it always does appear in connection with a body. Not only so, but the connection between mind and body is of the closest possible kinds. It is a matter of common experience that injury to the physical body is attended with severe pain or injury to the mind. Pathological cases and records show that mental derangement is often due to injury to the brain, which from various other considerations can be shown to be the physical basis of mind. It is perfectly clear that mind and body are closely related to each other.

But while that is true, it is true at the same time that mind is by far the more important of the two. The human mind is a unique creation. If there is any truth in evolution, the human mind finally emerges as the result of a tedious and laborious process of upward progress. We feel our life most internally rather than externally. Without mind what is body but a strange automaton? It is mind that uses the body for its own ends. The body possesses dignity simply because it is "the place of the goal" / Stones and such other inanimate things have no intrinsic value for themselves because they are deprived of the possession of mentality. They have value for other things, they are means to other things.

But man, as Kant truly said, is an end in himself, that is, he is not valuable for other purposes, as the stones but has intrinsic value for himself. And why? because he has the privilege of possessing mind. Besides, the body itself is known through mind. Mind is like the sun: as in the microcosm the sun discloses everything together with its own self, so in the microcosm the mind makes the existence of the body and its own existence felt. As the universe is dark without the sun, the body is meaningless without the mind. The true relation between mind and body is the same as that obtaining between the artificer and his instrument. Mind is the master, body the servant. It is a strange and nearly perversion of nature that sometimes body dominates the mind, passion gets the better of reason, appetite wins the lordship over man's higher nature. This should not be. It is the essential nature of reason to guide the body. The body should rigorously be kept down,

BENGALI VRATAS.

BY BABU FANI BHUSAN CHATTERJI, B. A., LL. B., BENARES.

I.

Grandmother sits taking her beads. Little Camala, a pretty girl of five, comes tripping to her and says, "Gran'ma, the sun is up and 'tis getting late. We are all ready for the Vrata. We are waiting for you. Come you at once."

Little Camala skips away. In a short time Grandmother rises and follows her. She goes to where the Tulsi plant is. It is in a corner outside the cottage. The place has been nicely cleaned overnight by the girls—not a particle of dust or a bit of straw to be seen anywhere. On one side are a few flower plants.

Facing the Tulsi plant which is on the east side and seated on three kusasans are three young girls. The eldest, Amata, is eight years old. She and little Camala are sisters. The girl sitting in the middle, Saraju, six years old, is a neighbour's daughter. She is Kayastha by caste, while Amata and Camala are Brahmans. Saraju has no sisters, so she comes to Grandmother to be initiated in the Vrata along with Amata and little Camala. Besides, her mother is only five and twenty and Grandmother is seventy! Grandmother is so wise, she knows so many things, she tells such nice stories! Everybody loves Grandmother and no wonder.

Grandmother asks, "My dears, have you taken your bath in the river?"

The girls reply, "We have, Gran'ma." "Very good. You have put on clean clothes too, I see. You have eaten nothing, have you?" "We have fasted." "You have done right. Are you bent on 'taking' this Vrata?" "We are."

"You are good girls. Well then, this is 'Hari Charan Vrata.' It is taken on the first day of a New Year—on the first day of the month of Baisakh. You must do this Vrata everyday in Baisakh. In this way for four Baisakhs without a break. It will make you happy.

"Now, each of you take one of the copper plates, place it in front of you and with Sandal paste draw upon it the two feet of Hari."

Amata and Sarju do their drawings. Grandmother draws for little Camla. Grandmother's drawing is of course more beautiful than that of either of the other two girls.

Then Grandmother says, "Now for the Vrata. Each one of you take with your fingers two or three flowers and some Doorba, and repeat this mantra after me:—

"Hari's feet have been smeared with sandal.

Hari in Vaikuntha says :

'Why are my feet so deliciously cool to-day ?

What devotees are worshipping my feet ?

What boons do they crave ?

'They crave—

A father like Himalaya,

And a mother like Manoka,

And a lordly husband,

And a son-in-law that will grace any Sabha,

And ever-cheerful brothers,

And beautiful daughters-in-law.

And a *devār* like Lakashmana,

And servants, maids, bright utensils,

And furniture, clothes, cattle, and paddy.'

'They want—

Red vermillion on their foreheads,

Lips ever red with betel,

And sons seven.'

'Sons shall be born that will never die,

They never shall shed a tear.'"

"There is another mantra after this, my dear girls. It is this—

"Let me place sons in my husband's arms. Let me then die in the Ganges."

"My children, repeat this mantra three times. Then bow to Hari with a calm mind."

"Well, now throw the flowers and Doorba that are in your hands in the river. The Vrata is done."

HINDU ORTHODOXY & CONSTITUTIONAL REFORMS.

The Hindus can be properly represented through the institutions to which they are habituated. The communal principle of representation may therefore under the circumstances, prove more suited to such conditions as prevail in India. There is no gainsaying the fact that their interests as Hindus are special, peculiar and precious. They have their civilization, their ideals and their institutions to defend from iconoclasts materialists and the Europeanised amongst their own countrymen. These interests cannot be defended or protected by the products of a heterogenous suffrage. For the representation of the Hindus the castes and Mahajans and panchayats may prove the most convenient satisfactory and appropriate machinery. The Hindus are quite well constituted and organised for the purposes of representation. The result of such electorates would be that the people would be completely represented by men who are more in line with the general ideals and views of the people.

In order to provide for the representation of the better interests of the nation the high priests of all the denominations may be provided with representatives in the councils of the realm. On review of the principal aim in representation it may be advisable to admit the representatives of large associations of a certain strength, as well as the nominees of the high priests of India. The representatives especially of bona-fide religious associations would fill an important position in representing the Hindu people. A more extension of the present system may tend to emphasise the two parties at present extant. Especially in India such a turn in political affairs would be most harmful to public interests. It may be useful to suggest the substitution wherever convenient, of the principle of election by the principle of nomination subject to popular votes so as to substitute the principle of constant political agitation, by that of general political supervision.

India is a continent containing several nationalities the chief and the most ancient amongst them being the Hindu. We need love the Musalmans, Buddhists, Christians, Parsis, as our brethren but we probably none of us, would wish that we and they should mix to form a hybrid nation. The Hindus should be represented as Hindus, no new notions being allowed to interfere with their claims. The caste is a much misunderstood institution. It unites certain families into a larger social unit, and organises society by a principle of hierarchy of virtue, vocation and heredity, avoiding thereby much of the rancour and heart-burnings due to non-organization of society. It provides for a real and vigilant control

of society by homogeneity of relationships among the different groups and has proved a potent means of development of special traits and faculties of great utility. It has served as a wonderful means for economic distribution and as a brake against abnormal unworthy and unnatural monetary ambitions. Indian institutions can hardly be understood without a proper, reverent and well directed study ; they do not bear any amendments by European models.

Strange and analogous as in the position of Hindu community, we can hardly thank the British Government sufficiently for the policy of religious non-interference. The policy should be preserved till the Government becomes truly representative and protector of the best spirit of the people. If "the development of culture of each national unity is an end for which the Empire exists" (p. 118), the claims of the Indian nationalities to develop on their own lines should be allowed and respected. It is natural that Indians should claim to be governed by their own law, Hindu or Mahomedan as the case may be, in their own country. The limitation of the legislative functions of the state is a safe-guard against the tentative vagaries, immediate interests and personal tendencies of the legislature. The Hindu polity which is our proudest possession is embodied in the laws of Manu ; to govern according to those laws is in the best interests of the Aryan people. The tendency of modern legislature is towards the extenuation of weaknesses, mitigation of punishments and easy discharge ; and its general effect is to allow crime and fraud to increase ; when it should have laid stronger checks in view of increased temptation of modern times.

The discontent which is roused by western culture has been fanned by economic conditions touching all the people alike. An unparalleled and accelerating rise in the prices of necessities without a proportionate increase in the income has put before them a tangible, real new evil. Our present position is a retribution of our own sins and degeneration. Millions are wasted every year in articles of luxury. The price of the new articles of luxury bears no proportion to that of the articles which they replace. We believe that luxuries should be curtailed. Our friends insist on producing articles here but not on reducing their use. It is enormously difficult, costly and risky to create new industries, apart from vast sums required for experiments. Simplicity of life has helped us in ways undreamt of.

It is true that with the Indian religious culture the market for luxuries will naturally decline. But it will be a slow, ungrudgable natural process. The interests of Britain in India are not surely the interests of

British traders. They are wider, better and nobler. They refer to the whole British nation, to its failing culture and to its whole prestige in history.

The exploitation of India has made the people practically miserable by raising the prices of their staple food and articles of daily necessities. The view of the income of the average Indian demands that all political betterment must begin with proper protection of Indian food-stuffs against the internal speculator as well as the outward exporter. A nation should have its prices co-ordinated to its average income. It is not necessary that they be levelized with those of other countries. Some way should be found to put the economics of the country in the hands of the bona-fide representatives of the people who are for cheaper prices and less luxuries.

The most cherished ends of the people and their higher minds in particular may be summed up briefly as the conservation of the Indian ideals and civilization in their totality and integrity. The British people have done a great mistake in belittling our national heritages. We were put down as half-barbarians perhaps because it pleased God to make us your subjects. It has deeply wounded our just national pride and it behoves you to make generous amends for this injustice to our status in human civilization.

The discontent of the people is not likely to cease until at least the nominal headship of the executive shall vest in an Indian prince of ancient and venerable traditions. This course however may not be held feasible under the present combination of circumstances. But it would not be impossible to appoint a triple council at the head of the Government, consisting of three princes—the one a Rajput, the other a Mahomedan and the third an English prince. If the headship of the Government be settled on such a council the most formidable of the nation's complaints shall have been remedied. People will be satisfied with no change in the machinery of the Government for, it is a question more or less of national sentiment.

Next to Swarajya the desire of the people is to have good Government, they do not want simply to change their masters nor to have tragedies of Municipalities to be repeated and confirmed on a larger scale. We want not only that we should be understood by our rulers, not only that we should be ruled by Indians but that we should be ruled by rulers who are alive with the Indian ideals of life.

Our feelings have been deeply affected by the new proposals and we regard the contemplated westernizations against the greatest rights and privileges of our people, and we perceive in it an instrument which would

slowly and imperceptibly grind the essentials and peculiar features of our civilization. Facts tend to show that agitation is the way which works with the Government. Ordinarily it may be so, but India is the old clergyman of human race, and you will give him his due. There are three ways before you. The British people have to decide whether they shall grant a measure of Self-Government to India on republic democratic principle and leading her thus to westernization, ruin her ancient heritages and remain in history as the men that fixed the machinery which may crush the greatest civilization on earth. Or whether you will rule by clever balances of parties giving bit and bit until the people screwed to excesses by poverty and propagandists reduce your Government to the height of inconvenience. Or whether in accordance with the claims of your nation and the ancient rights of the people you will entrust most of the practical part of the Government of the country to its noblest representatives recommending sufficient safe-guards for the happiness of the people and providing adequately for India's connection with the British Empire. The point is whether India should commit itself to the westernization of its politics and politicalization of its ideals. The whole question now is what shall be the character of the new Self-Government that shall make India good and happy. In granting such a self-Government or such a Swarajya only, would the British nation fulfil their noble trust; any other disposal of India that may make it more discontented more disunited and more demoralized and impious would tantamount to the betrayal of that trust and would morally revolt upon the nation that acquiesced in it headlong.

May God grant you the judgment, the catholicity and the strength to do justice to the Indian people. To that great Disposer of nations and Light of the intellect, do we commend your nation and to Him we commend ourselves, our rights and our destiny.

J. Ray, M. A.

SANKARACHARYA.

It is impossible to fix the place of Sankara's birth with any accuracy. But tradition says that he was born about the year 788, probably at the village of Kaliadi in Malabar. He belonged to the Namudri class of Brahmans.

The boy's early years were spent in the usual way. He was initiated into the mysteries of the alphabet at the proper time and soon discovered uncommon intelligence and grasp. In his seventh year he was about to be invested with the sacred string when his father died. His mother had

it done later and sent him to learn the Vedas and the Vedangas—from whom, we are not told. As has been said of several others, it has been done of Sankara that he had learned all the Vedas and Shastras in two or three years—by the eighth year, he had finished his course! After his return from the Guru's home, where he had been staying for some years, fathers who had daughters to marry offered to get him married. Now it is absolutely unheard of among Nambudris, at any time in their history, that a boy was married about his eighth year. One or the other of these statements therefore has to be rejected and so we may regard the age as having been given in a careless manner or with intent to add to the Guru's divinity. We shall therefore reject it and say that Sankara had now attained the marriageable age and just come back to his own house having by this time completed his study of the Shastras, we need not doubt, promise of some kind of future for himself. We may thank God that in the case of this Guru, at all events, these crutches are absolutely unnecessary—we have the greatest of his miracles, the commentaries, and other works, and they can satisfy the most ardent miracle-seekers.

Sankar's student life being over, proposals of marriage began to be seriously entertained and his mother was busy consulting astrologers about horoscopes of girls. One day about this time we are told that the Sage Agastya and other sages called at Sankar's house and the talk turning on his age, Agastya reminded the mother of her choice and told her that her son was destined to die at an early age. We may perhaps take this statement to mean that the astrologers that were consulted as regards marriage were of opinion that an enemy sat at the House of Life in his horoscope—a familiar enough occurrence, in India. So many marriages have been prevented by such considerations. Perhaps also we are to understand that this discovery has hastened the place that Sankara had formed within himself to renounce and become a Sanyasin, towards which by nature he had been inclined. Anyhow the talk of marriage was soon followed up by a serious proposal of his to renounce. The mother as is usual in similar cases bewailed her sad fate, her loneliness and the like during life and the absence of any one else to attend to her funeral rites after death. (The reader perhaps needs reminding that a Sanyasin having renounced the world and severed all the ties binding him to it, is prohibited by the *Shastras* from humbling himself before men (parents inclusive) or doing funeral rites to his parents—both which prohibitions we shall see Sankara set at naught in the case of his mother). He assured his mother however, that, Sanyasin or no Sanyasin, he would

always be ready to attend to her spiritual needs. Even then his mother was not pacified, and Sankara was revolving within himself some plan of effecting his purpose.

One day mother and son went to have their bath at the river which then was in floods and as he was having his plunge, he felt, that a crocodile was pulling him by the foot and at once he shouted in a loud voice, "I am gone, dear mother, the crocodile is dragging me down. Let me have the satisfaction of dying a Sanyasin and give me the permission needed; I shall then die in peace!" The mother in this crisis could not hesitate and so at once called him Sanyasin. We might imagine it to have occurred in any way we please. Perhaps there was a real peril and Sankara meant what he said and secured what is known as renouncing in a crisis. Perhaps he feigned it to force his mother's hands and saw no harm in doing it. However it was, he emerged from the water a Sanyasin and having repeated his promise to his mother and having placed her under the care of his relatives, to whom he likewise assigned all the substance, he left Kaladi in search of Guru with a view to get himself *formally* initiated into holy orders, the mother following him with tearful eyes.

Western India had always been, as has been noted, the stronghold of Hinduism. Certain localities had become recognised as seats of learning and sanctified in the fames of some great Rishis. The several branches of learning, had had their recognised founders and traditional leaders. In other words, the Vedanta Sutras of Badarayan, or the Karma Sutras of Jaimini or other Sutras of that kind, being necessarily brief and requiring much reading between the lines, had been taking up by particular 'Schools' in various parts of the country and the traditional interpretations put up on them carefully treasured up and handed down by oral teaching. Of such seats of learning Sankara was led to choose one 'on the bank of the Narmada'—evidently a hermitage, occupied at this time by a great Yati of the name of Govind. His predecessor, immediate or a little remote, was Gandrpada of Sankhya commentary fame. Hardly anything more has come down to us of Govind, than that he taught Sankara the germs of his philosophy. But as we find that in every work that Sankara has left behind he subscribes himself reverentially as the disciple of Sri Govind Bhagawat Satpada, we might take it to prove the great esteem that Sankara had for his teacher and his obligations to him. Sankara also pays his respects to his Parama Guru—i. e., the teacher's teacher—Govindapada, thus making it certain that the latter had just preceded Govind.

The description of the first meeting of Govind and his pupil is given both by Madhava and Chitvilasa. The former is perhaps at his worst here for he makes Sankara go to the hermitage, cast himself at the Yati's feet, and being asked who he was, answers "Master, I am neither fire, nor air, nor earth, nor water—none of these, but the Supreme Spirit shining underneath phenomena." In other words, he talks Advaita long before he learns it—absurd in conception, absurd in task. Chitvilasa is infinitely more sensible; only he locates the hermitage in the Himalayas. Sankara goes to Govind and pays his respects—and being asked who he was, says "I am the son of Sivaguru, a Brahmin of Kerala. My father died in my childhood and I was brought up by my mother. I have had a fair course in the Shastras," and he goes on to give the crocodile incident already noted and requests that His Holiness might be pleased to formally invest him with the robe of sanyasin.

Satisfied with this account, "Govind Yoti." received this pupil with pleasure and, having made him go through the formalities needed, began to teach him the philosophy he had learned of Govindpada—among other things the art of interpreting the Vedanta Sutras according to traditional methods. How long the course lasted we cannot tell but it must have been fairly long. At length having taught him all that he could, Govind desired Sankara to go to Benares first and afterwards from one of the peripatetic teachers of Hinduism in whom post-Buddhist India abounded Sankara accordingly went to Benares and in that centre of learning soon distinguished himself in the dialectics and philosophy and began to attract pupils from various quarters. Among these was a young Brahman from the land of Cholas, i. e., from Chithambaram or some part of Tanjore. He was admitted as a novice with the name of Padmapada and his devotion to the Guru was unbounded. He therefore became specially endeared to him, which having raised some impatience in the minds of other pupils, Sankara on one occasion put his faith to the test in their presence by making him walk across the Ganges as on solid ground, which he did because he had the mustard seed of faith which moves mountains.

The order in which he wrote his works is not known to us, but judging from analogy it is clear he must have attempted small things before beginning great ones. There is a tradition that he began on commenting on the thousand names of Vishnu (Vishnu Sahasramam) and there is nothing improbable in it. Many of the small things given in the appendix must have been done before he proceeded to comment on the chief Upanishads, or the Gita, finally the Vedanta Sastras, which are the most important of his works and are exactly such as can, without doubt,

be ascribed to him. These writings as a matter of course, follow no system, or only that, if any, which the original works commented upon, follow. This is one reason why the ordinary reader cannot understand Sankara. To make him intelligible, the main doctrines of his philosophy must be set down in something like a logical order and the arguments adduced by him in defence of each also set forth. We invite the reader, first of all, to grasp the very fundamental principle of Sankara's philosophy—the primary nature of self-intuition. In his commentary on the seventh apporism of the third pada, second chapter of the *Sariraka Mimamsa*, Sankara says: "The self is not contingent in the case of any person; for it is self-evident. The self is not established by proofs of the existence of the self." Later on he says: "Nor is it possible to deny such a reality; for it is the very essence of him who would deny it." He then proceeds to show that this primary and self-evident intuition of self is the basis of all other kinds of knowledge, whether perceptive, or inferential, direct or indirect, present, past, or future.

The commentaries of the Gita are said to discover some amount of impatience in regard to those who object to an unmarried young man turning out Sanyasin—evidently the expression of personal feelings. One day Sankara was going along the street with his pupils to have his noon-bath at the Ganges. A Chandala was passing by him, when the pupils shouted to ask him to clear the road as Brahm̃as do in some parts of India to this day. The man, however, turned about and asked the Guru how he might consistently *teach Advaitism* and *practise* such foolish observances. The Guru was struck by the answer and its pertinency to the occasion called forth five slokas forming "*Mamesha Panchaka*," every one of which ends, "He who has learned to look on phenomena in this light is my true Guru, be he Chandala or the twice-born. This is my conviction." How the Chandala was able to make that kind of answer we are not told, but all difficulties are avoided by calling him Siva in disguise. Another and one of the most popular of the Guru's minor songs is said to have had a similar origin.—It is a poem of about 12 slokas whose purport is, "Worship Govinda, worship Govinda. O fool! When thou art face to face with death at the appointed time, it is not the repetition of an aphorism of grammar that is going to save thee."

In this manner Sankara lived for several years either at Benares or at Badari at times, to be free from bustle and disturbance, composing his works, submitting to the wise men of those parts and developing them in the light of criticisms or controversies. Those wise men are called Vyasa, Jaimini and Gandapadas—in other words either the repu-

ted founders of each school of thought or the greatest names in connection therewith. "Vyāsa" on one occasion came to Sankara's abode as an old man and learning from his pupils that he had commented on the Sūtras of his making, engaged in a disputation with him on some knotty point for a whole week, till Padmapada finding neither side disposed to give way, interposed and prayed that the Avatars of Vishnu and Siva might desist and give the world peace! This being interpreted, can only mean that there was a good deal of wrangling over Sankara's commentaries of the Vedānta Sūtras.

We now come to a consideration of the means proposed by Sankara for obtaining liberation and the processes through which, according to him, the soul obtains it. But before entering into a proper discussion of these subjects, we shall briefly notice Sankara's view of incarnation, both because it is an important doctrine of speculative philosophy and because it is closely connected with Sankara's view of ethical and spiritual life. It must be clear from what we have already said that Sankara holds a doctrine which may be called that of universal incarnation. Every so called finite being is, according to him, an incarnation of the Deity, inasmuch as the self he calls his own is really the Supreme Self. It is only our ignorance that hides our identity with Brahman, and this ignorance is quite removable by knowledge. When this ignorance is removed we realise the truth of the *Mahāvākyas* (great utterances of the Vedānta—'So-ham' (*Isopanishad*, 16.)—I am He. 'Aham' 'Brahma-smi' (*Bṛihadāranyaka*, 1. 4 - 10).—I am Brahman and '*Tattvam asi*' (*Chhandogya*, VI 8.)—Thou art That, utterances which Sankara is never tired of repeating. Nevertheless, this identity of God and man, however real and essential, has to be discovered through a process in the case of the ordinary individual. The question now is, is there, or has there ever been any individual in whom the consciousness of identity with the Deity is eternal and not discoverable through a process? In other words, has God ever incarnated Himself—manifested Himself as an individual like ourselves with body, sensorium and understanding like ours? It is evident from the several passages in his work, specially from the introduction to his commentary on the Bhagavat Gita, that he accepts the popular doctrine of Shri Krishna.

We now, come to a consideration of Sankara's view of *Karma*. According to him, there are four stages of spiritual progress, and accordingly as one occupies one or another of these stages at the time of his death, he obtains one or another of four corresponding *gatis* (fates or conditions), in the period following his departure from the world. In his commen-

tary on the *Chhandogya Upanishad*, V. 10, *Brihadaranyaka*, VI. 2, and elsewhere he speaks of these four stages and the fates to which they lead. The lowest is that in which man—and what is said of man applies to other orders of being also—does not subject himself to any Vedic discipline, but lives a life of pure impulse unchecked by any higher law. Such men, when they die, are reborn in the form of some lower animal such as a fly...insect. The next higher stage is that in which man performs the duties prescribed in the *Srutis* and the *Smritis*, but acquires no knowledge regarding the gods he worships. The highest reward allotted to this stage is the attainment of the lunar regions through the way called the *pitri-yana*—the path of the means and the enjoyment, for a time, of the joys provided there. When these are over, with the exhaustion of the enjoyer's *punya* (merit), which, however great, is nevertheless a perishable thing, he comes down and is re-born. The third higher stage is that in which the performer of *karma* prescribed in the *Shastras* adds to his virtuous deeds a knowledge of the Deities worshipped by him. The highest good known in this stage is the *Apara-Brahman* or the *Hiranyagarva*. The highest reward assigned to this stage is the attainment of Divine regions—*Brahamaloka*—through the *devayana* or path of the gods. When this world has once been attained, there is no return from it to lower worlds. The soul lives there for ages in the company of the gods and in close proximity to the lower Brahman, and when this Brahman himself is merged in the highest Brahman at the end of the cycle (*Kalpa*) his worshippers also share in his happy fate. This process of obtaining liberation is called by Shankara *karma-mukti*—gradual liberation.

It remains to be seen what Sankara conceives to be the function of *Bhakti*, the reverential love of God, in the attainment of liberation. This commentary on the *Bhagavad Gita*, where *Bhakti* is extolled now and again, leaves no shadow of doubt as to the high place it occupies in his system. According to Shankara that *Bhakti* in the popular sense, as a feeling of reverence for a being conceived as higher than the soul of the devotee can be regarded only as a help, a stepping stone, to liberation in a system of absolute Monism. Sri Krishna speaks of four classes of worshippers, and by implication, of four species of *bhakti*, and gives superiority to that which is identical with or based on *jnana*. *Jnana*, to Sankara, is the knowledge of the soul's identity with Brahman; the highest form of *bhakti*, therefore, is the most constant and vivid consciousness of such identity. The other kinds of *bhakti* enumerated are the reverential feelings that inspire (1) those in distress, (2) those who desire knowledge, and (3) those whose object is to attain some particular end.

Some time afterwards Sankara set out with a large number of followers on tour through the Eastern coast, stopping in important centres of learning, capitals of kings, or places of pilgrimage, to preach his doctrines or condemn the wicked practices prevalent. At Puri he established a mutt which still goes by the name of *Govardhan* mutt. Kanchi (Conjeeveram) seems at that time to have a stronghold of Saktas, whom Sankara is said to have argued out of their abominations and purified the temples. The net result of his tour was that the abominations of the Saktas, Gonapathayas, Kapalikas, and the rest of their tribe received a check and premanent arrangements were made at Sringeri to periodically visit these regions to chase them away in due course. How long this tour lasted we cannot tell, but it must have lasted some years.

At length after making arrangements to carry on his missionary work in the South and after firmly establishing the Sringeri Mutt with proper staff Sankara left once again for the North and passing through the Berars stopped for some time at Ujjain, Madhava brings here once again king Sodhanvan. The fact seems to be that Sankara had first won over the local chief to his faith and with his help put down the atrocities of the Bhairavas by force when argument proved of no use with them. Then he passed on to Guzarat and at Dwarka established a mutt which is likewise in existence now. Returning he travelled along the course of the Ganges, in the course of which he is said to have won victories (dialecticas) over many great names, Bhaskara, Bana, Dandī, Mayura, and the like. He is also said to have gone to Kashmir to win the Sea of Learning meant as a prize to the wisest of men, but this information is useful only as showing that Buddhists could be found only in the Himalayan regions in Sankara's days. The last victory which seems to have much to support its reality was at Kamrup, or Gauhati, where Sankara triumphed over the Sakta commentator *Avinava Gupta*. The man felt his defeat so keenly that he resolved to be revenged on his opponent one way or the other. So he tried his best to do it. Afterwards he went to Kedarnath to establish a mutt and build a temple to Narayana. The temples at Kedarnath are in ruins, which are now by the strenuous efforts of the Bharat Dharma Mahamandal being re-built. All these mutts though founded by the same Teacher and for the same objects have but little connection with each other, administrative, social, or spiritual. But at the same time there has been no rivalry known between any two of them, India having apparently been wide enough for all of them to pull smoothly on. And in Kedarnath in his thirty-second year as is stated by Madhava and several others, or thirty-eight as another tradition has it, the great Teacher passed away about the year A. D. 528.

MAHAMANDAL NEWS.

The ensuing Anniversary of the Sri Bharat Dharma Mahamandal for 1919 will be held at Madras under the leadership of the authorities of the Madras Dharma Mandal. A strong committee has been formed and the work has begun. Most probably H. H. Sir Maharaja Bahadur of Durbhanga will preside on the occasion. Some respectable gentlemen connected with the Mahamandal and few officers thereof will attend the meeting.

Swami Dayanandji Maharaj is on tour in Bengal. By his attempt and exertion the Banga Dharma Mandal has now improved much. In the interest of the Mandal H. H. the Maharaja Bahadur of Tipperah gave away Rs. 2,000. The Swamiji Maharaj is soon expected to return to Calcutta, and thence to Puri. The Swamiji will stay there for some weeks and deliver some interesting lectures on the Sanatan Dharma.

The work of the Shastrie publications of the Mahamandal is going on rapidly. Five or six big works in Hindi are in the press. A voluminous book in English entitled "The World's Eternal Religion" will soon be published. It will be completed in twenty-one chapters; some of the chapters under the following heads are noted below:—

(1) Foreword, (2) World-wide Sanatan Dharma, (3) Dharmanga, (4) Karma Yajna, (5) Upasana Yajna, (6) Mantra Yoga, (7) Hata Yoga, (8) Laya Yoga, (9) Raj Yoga, (10) Pittha Rahasaya, (11) Desa-kal Sristhi, (12) Vedic Sapta Darsana, (13) Prem and Bhakti, (14) Veda and Sastras, (15) Varnaarama Dharma, etc. It also contains a good many attractive pictures. To satisfy the reader's curiosity a few of them are noted below:—

(1) Dharma Kalpadruma (according to the Sakti Gita, (2) Yoga Chotusthaya Dhyana, (3) Varnaarama Rahasya-prakash, (4) Vishnu Dhyana (according to the Vishnu Gita), (5) Veda Avirbhab (according to the Sakti Gita), (6) Sakti Dhyana, (7) Sapta Jnan Bhumi and Sapta Ajan Bhumi Prakasak Vijnan Golak.

The Bengali translation of the "Dharma Kalpadrum" is being published from the Banga Dharma Mandal Office.

The Hindu College of Divinity closed on account of the summer vacation reopens on the 16th instant. Applicants for admission will have to apply to the Principal, on or before that date.

The Annual Report of the Bharat Dharma Mahamandal for 1919 is in the press, and will soon come out. Any one who is desirous of having a copy of it will have to apply to the General Secretary.

The number 4, of the pictorial quarterly magazine "Arya Mahila" has been published. It is ably conducted and contributed by many well-known literates.

The opening ceremony of the Varnasrama Dharma Mahasabha founded in Benares was performed on the 8th instant, in which twenty-four Vedic Brahmins were engaged. Sir Maharaja Bahadur of Durbhanga is its President.

Pt. Haribans Sharma Sankhya Sastri and Pt. Radhika Prasad Vedant Sastri of our Hindu College of Divinity, went on tour for two months and a half from the 1st week of February last, in Dera Ismail Khan, Shujabad (Punjab), Bahawalpur, Khanpur, Shikarpur, Larkana, Jakababad, Hyderabad (Sindh), Karachi Dwarka, Port Bunder, Provas Pattan, Junagar and Bhavnagar. They delivered lectures on different Philosophy of the Sanatan Dharma. Their lectures were instructive, attractive and impressive. In every meeting the audience were highly pleased with their masterly lectures.

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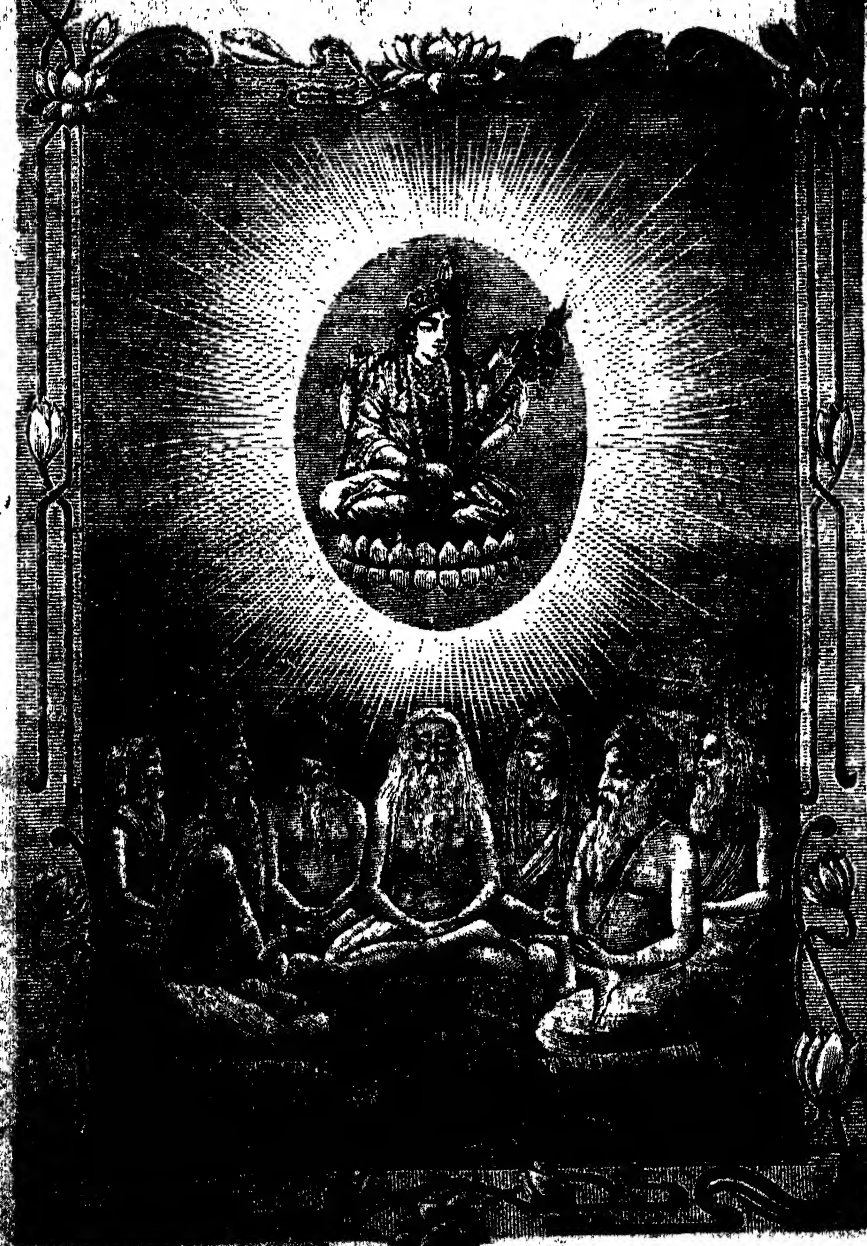
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Vol. VII, No. 8.

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June, 1919.

THE MAHAMANDAL MAGAZINE.



THE EDITOR: SHRI SHIVAJI SHARMA MAHAMANDAL, BANARAS.

CONTENTS

	Page.		Page.
1. The Revival of Hindu Philosophy ...	155	4. The Hindu National Tradition	164
2. Social Psychology ...	158	By S. S. M.	
By K. B. Bose ...	158	5. Sri Krishna of Brindaban ...	167
3. Universality of the Sanatan Dharma ...	160	6. Nala—Damayanti	175
		By K. B. Bose	
		7. Mahamandal News ...	178

NOTICE.

We invite from our readers questions on Hindu Philosophy and Religion, which will be answered by the Bureau of Seers and Savants, and Association attached to the Bharat Dharma Mahamandal, Benares. We hope that Seekers of truth will avail themselves of this opportunity of having their doubts regarding matters removed.

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THE
MAHAMANDAL MAGAZINE

A MONTHLY REVIEW OF HINDU RELIGION PHILOSOPHY, SCIENCE,
LITERATURE AND SOCIAL LIFE

Vol. VIII.]

JUNE 1919

[No 6

THE REVIVAL OF HINDU PHILOSOPHY.

(Continued from page 124)

It might be said that the study of the Visheshika system of Philosophy is very rare owing to the want of suitable commentaries compiled by the Rishis.

The real study of the Yoga System of Philosophy and its teaching are altogether extinct, first, because this system is difficult, and secondly because it has an intimate connection with the psychical world. A teacher of the Yoga system must himself be a Yogi. So for want of a true Yogi in these days, this system has fallen in disrepute.

The Sankhya system of Philosophy is in a deplorable condition. Some call it a modern system of philosophy, some look down upon it holding that it is full of interpolations, while others describe it as atheistic philosophy. This diversity of opinion is due to the fact that for several centuries not a single commentary on it compiled by the Rishis was found, and to the fact that the commentaries that exist were compiled by Jain teachers. There is not a shadow of doubt that Vijñan Bhikshu, the famous commentator of the Sankhya system, was either a Jain or a Buddhist savant. For, the way in which he tries in his commentaries to establish the truths of the Sankhya system clearly shows that he did not belong to our Eternal Religion. He condemns Vedic sacrifices by many irrelevant arguments; proves the applicability of inference in respect of the existence of God, after first making some alterations in the science of the perception of the physical and the psychical world; and refutes the existence of the minor gods mentioned in our Shastras. Every impartial student of the works of Vijñan Bhikshu will agree that he must have belonged to a sect antagonistic to our Eternal Religion.

All the commentaries on the Sankhya system that have appeared up to this time have followed the opinion of Vijnan Bhikshu.

If we really want to give a publicity to Philosophical works, the Vaisheshika system with commentaries written in accordance with the fine spirit of the Rishis' teachings, and particularly, the old school of Nyaya Philosophy must be published. The Yoga System of Philosophy, together with commentaries written by Yogis and great men and based on the Commentaries of Vyas, must also be published. It is also necessary that Commentaries on the Sankhya system should be brought out compiled with the help of realisations in a way suitable for the times and harmonious with the spirit of the Sutras.

There is a great confusion in the three Mimamsa systems. Karma Mimamsa written by the revered sage Jaimini, although voluminous, is incomplete. The Science of Karma Kanda alone is beautifully described in Jaimini's system of Philosophy. But we do not in these days derive much benefit from it, as the Vedic sacrifices are almost extinct.

The following topics are dealt with in Karma Mimamsa: Dharma, the difference between general and special Dharma, the caste system, Asram Dharma, the duties of men and of women, the theory of re-birth, the passage of the soul to the other world, the mystery of creation, the reason for the sixteen Sanskaras, the theory of the transmigration or evolution of the soul from minerals and vegetables to human beings, the attainment of bliss and emancipation by doing good actions, the kinds of Karma, attainment of liberation by the purification of Karma, and so on. A work like this was not to be had for many centuries. But through the exertions of the leaders of the Bharat Dharma Mahamandal, an elaborate book of Sutras has recently been discovered. A Sanskrit commentary on the same is in course of preparation.

Though Karma Mimamsa was practically extinct for ages, yet the Bharat Dharma Mahamandal has found a big treatise on the subject. But not a single work on Daivi Mimamsa (Madhya Mimamsa or Bhakti Mimamsa) was available. One book of Sutras on the last subject has been recently discovered by the Mahamandal, whose commentary in Sanskrit has already been published. This branch of Philosophy discusses amongst others the following questions: What is Bhakti, the kinds of Bhakti, how liberation is possible through worship, the blissful nature of God, viz., Brahma, Ish and Virat; the different views of the principal teachers of Bhakti; the detailed account of the mystery of creation; Adhyatma, Adhidaiva and Adhibhoota creations; who are Rishis, what are gods and goddesses; what are Pitris; what is the relation of the world with them; how an Avatar comes into the world; the kinds of

Avatar; how liberation is attained through Bhakti; the difference between the four kinds of Yoga and Worship, how a traveller on the path of Bhakti is able to attain final liberation: the ultimate goal of Karma Mimamsa, Daivi Mimamsa and the Brahma Mimamsa

It is because this branch of Philosophy has disappeared from the land that even learned men fail to harmonise and show the unity and the identity of the aims of Yoga and Worship

Brahma Mimamsa is the last and highest branch of Philosophy. It is also called Vedanta Philosophy. An excellent commentary on it written by the revered sage Sankaracharya is in existence. But the works of Daivi Mimamsa were not to be found and where in India for centuries. Moreover some of the numerous sects tried their level best to turn Monism into Dualism. This throws a good deal of difficulty on the study of Vedanta. If the works on Madhya Mimamsa had not been destroyed in the medieval times, the dispute of monism and dualism would never have arisen

The commentaries on the Nyaya Philosophy written by the sages are elaborate enough. A detailed commentary on the Vaisheshika system of Philosophy is being written in Sanskrit and will soon be published by the Mahamandal. Similarly full annotations on the Yoga system have been written, a portion of which was published in the Sanskrit monthly paper, "Vidya Ratnakar"

The Bharat Dharma Mahamandal has also prepared Sanskrit commentaries on the Sankhya system which are exactly in conformity with the views of our revered sages. A portion of these commentaries was also published in the aforesaid monthly magazine. These commentaries have taken learned men by surprise. They are now, in the light of these commentaries, compelled to believe that Sankhya is theistic Philosophy.

The original text in Sanskrit of Karma Mimamsa with commentaries will be published shortly. Commentaries on Daivi Mimamsa (or Madhya Mimamsa) are ready.

Commentaries on the Vedanta Philosophy harmonizing all different views will also be brought out. We will endeavour to make these commentaries lucid and beautiful in every way, not forgetting to point out correctly the views of our sages of old, and to establish the truth of the other lower paths of wisdom as mentioned in the other systems of Philosophy.

The Mahamandal has also undertaken to compile commentaries in Sanskrit on each of the seven systems of Philosophy with a view to spread a correct knowledge of our ancient Philosophy. The Mahamandal also

desires to publish for the readers of Hindi commentaries of the seven systems in simple Hindi. It has also been resolved to publish an excellent commentary on the Gita, in which its three aspects, viz., Adhyatma, Adhidaiva and Abhikhuta, will be shown.

Many of our friends and well-wishers advised us to bring out first the Vaisheshika and Nyaya system of Philosophy, as they belong to the lowest stages in the path of wisdom. But after careful considerations we have come to the following conclusions. First, readers of Hindi would not be very much interested in the publication of these two systems of Philosophy, as they have got some books on them in their own language; secondly, as works on Daivi Mimamsa and allied systems are altogether non-existent in Hindi, readers would get much encouragement and derive much pleasure and knowledge by their publication; thirdly, we think that it would be for the welfare of the people to offer to them first Daivi Mimamsa, which teaches Bhakti towards God and the Gita, which contains the teachings of God Himself. B. D. M.

SOCIAL PSYCHOLOGY.

IV

In our last article we spoke of the influence of men on thought and society. To-day we shall consider some of the groups into which society forms itself. The tendency to form into groups is a sign of humanity, of growth and of civilization. In very early days men did not form into groups of more than four or five individuals, living more like gorillas, without any power of organisation. Large groups were then formed, firstly for the sake of defence, and secondly for the sake of sociability. As man develops these groups resemble more and more an organic growth, in that they are more and more differentiated to character, while their component parts are ever nearer and nearer together.

In the olden days a man's mode of life was not highly differentiated. In times of war, he left his work and followed his chief to the field of battle, returning again to his work when it was over. Training in any special direction was unknown. Again, in the lowest form of life the jelly fish who lives by the simple method of digesting with his inside and defending himself with his outside, in case of wrong food having been taken in, merely turns himself inside out, gets rid of the food and begins again. So simple is his structure. Looked at from a larger point of view, we may say that social grouping has been caused by the necessary interaction between sentiment and function. Feeling is mainly

the result, not the cause of action. It is Aristotle points this out, when he tells us that in order to be brave, we must do courageous things; to be affectionate, we must act thus to be charitable, we must really expend, etc. It is not enough to entertain ideas; they must take visible form ere they bear fruit. In early days the result of action was to engender feeling, to form character, and this led to the division of man into special departments of life.

The fundamental group is the family. In past times this group was much larger and more vaguely defined than it is now. In early Roman society, it included a number of adopted children, also all who were born under the paternal roof, and the slaves, all the members living in abject submission to the head of the family.

We see how our present form has followed the laws of organic growth, for it has become more and more unified, shrinking in numbers and welding its component parts together. Although the Japanese are said to possess very strong family affection, we notice in their present arrangement some resemblance to the old Roman scheme. They have many adopted children. Indeed many of the emperors have been adopted sons which somewhat weakens their boast of an unbroken succession since about 1,200 B.C. Another primitive trait is the enlarging of the family to include the mother's relations, which the daughters cling to far more closely than to their own brothers and fathers.

As an example of future development, we can point to the modern American family, where the relations between parents and children is that of chummeys and comradeship; where no natural obedience is expected, and persuasion is used instead of force.

All groups are in process of change. In societies, clubs and trades unions we see a growing tendency to amalgamate—to form each its own little body, distinct from other bodies.

Political groups have a conspicuous position in society. they are, however, dangerous because of the spirit that animates them, for at any moment they may dissolve in confusion.

The less staple and organic a group is, the more liable it is to disruption. The least organised form is the mob, which is merely a loose, untidy aggregate of bodily disciplined half-known ideas. A public meeting is a step higher in tone. It may be called a "slightly organised mob." It generally has one *idea* towards which it tries to focus general attention. The committee meeting is rather more organised yet. They usually have a clever man, a programme and an agenda which the members are at any rate supposed to have read. Later on we propose to enter into more details about these groups.

Then there is the kind of group, represented by a number of passengers in a boat, but they are not a social group, such as we have been talking about. True, they are all moved by the same impulse, namely to go on this particular journey, but yet they have no common unifying spirit. Only some incident such as a common danger, or the sudden death, or accident of one of them can awaken this spirit. If need for instant action arise, they will be animated by a common spirit and will have become a social group. It may be worth while to try and define here what we mean by a nation. As the family is the smallest, so the nation is the largest group. The individuals that compose it are all bound together by some common spirit, which is difficult to define. It is not government; the Irish and the English, the Norwegians and Swedes disprove this, they are, separate nations, though under one government. It is not language, the English speaking peoples are of several nations. Is it religion? Thought is free. So man may be Jew, Catholic or nothing, and yet be either French or English, German or Swede. Is it even an ideal, towards which each is half-consciously pushing some necessary outcome of past history and tradition, which belongs to itself above and jealously guards from all interference, the record of its struggles and triumphs, the rewards and punishments, that must follow. This is the spirit which to incorporate himself with, means that a man becomes nationalised.

K. B. BOSK.

UNIVERSALITY OF THE SANATAN DHARMA.

Attempts have hitherto been made to present in English the character of India's time honoured religion to the world both by Indian and by foreign writers. It will be noted that between these two classes of writers, there is in many cases very substantial difference except where the aim is to dispise India's religion to the advantage of a favoured creed. Indian writers have moreover been tacitly taking their cue from western writers having been habituated to their system of study and their fashion of thinking. The aim of some has been to note convenient similarities of ideas and construct with them eclectic systems of religion under the belief that a new joint revelation will thus be supplied to the world; and all this is work in the superficies only.

The essential and universal character of India's everlasting religion has neither been yet fully known to nor understood by any of such writers; nor yet presented the modern public in its true aspects. The general tendency is to write under the influence of a historical and antiquarian bias. The writers are usually indifferent to the truth and the teachings

and to the essentially spiritual truly human interest that distinguishes it. Some exceptional admirers have spoken and written in praise of it only with reference to what coincides with their own pre-conceived notions formed haphazard; while only rare thinkers have been able to appreciate its highest goal and have given some praise to it on that theoretical standpoint.

But the Indian Dharma as will be seen from the following pages, is a Universal spiritual system, recognising the goal of humanity's true life, and explaining and guiding its course to that goal. In this connection history and antiquarian research have little value, there is no reason why the teaching shows not to be accepted if it be in perfect agreement with science and philosophy, and capable of realization by positive experience in this life. This teaching comes by immemorial tradition from master to pupil and is recorded and preserved in part in the ancient Vedic literature and in part in the more popular Puranas, Smritis and like works, and in extensive esoteric cults. The tests of historical sequence and antiquarian research are no tests to prove the genuineness of such spiritual teachings. Even in their own province of utility, both these tests are condemned by their own critics, the one on account of the prejudices and ignorance of the original writers, the other on account of the vagueness of the authorities and the fancies of the interpreters.

As regards the historical test, it is worth while to observe that India did not—nay, in view of the truth, could not—care to record a history in the modern sense, which means narrations limited to particular periods and geographical tracts to certain select great names and localities arranged in a chronological order, all intended to picture forth a past to vivify the present. India's wisdom transcends the wisdom of every other country and it had a vivid knowledge of the past, the present and the future. How could the seers of old take account of petty details which are forgotten as soon as given as by school boys on leaving school. Countless ages, countless places, countless personages have come and gone, and will come and go. The Seer adheres to the truth. "History repeats itself"—this is what they have brought out in the grand epics. In the play of human character in its birth and development and ideals and consummation common to all ages in all conditions, the essence is there, the chaff is thrown off. India has always returned itself for light and guidance to such ideals of lofty character as Bhishma, Dharma, Rama, Krishna, Vyasa, &c. What higher ideals are necessary to govern human conduct by example and precept? The wisdom deduced from the epic record is preserved, and will never be lost, while modern historical works will have their day and vanish into

"oblivions un-catalogued library." The same truth holds good with respect to religious teaching. In its case the historical test is essentially of small worth. Of much less account is the authority of antiquarian research with reference to its value.

One will call to mind the fanciful vagaries of antiquarians of which a telling caricature is made by Charles Dickens in the "Pickwick Papers," in the story of the broken piece of stone, with a few letters of the alphabet carved on it, the work of an idle villager, but which the enthusiastic finder converts into a valuable archaeological find requiring a 96-page pamphlet to unravel its mystery. And thus in the face of the poor villager's assertion that it was the performance of an illiterate rustic. As an actual fact of to-day, we may point out to the antiquarian's vagaries in the location of the war of Lanka, one placing it in Central Asia, another near Java and Sumatra, and others that it was at the Babel Mandeb, while poor orthodox India has been for ages dozing in the belief that the struggle took place at Rameswaram and Ceylon.

The point is, those who ask for the success of the teachings of India's religion cannot find them all in one place, or in one work or some one period of time, or in any sort of written record at all. They are scattered far and wide not only in numerous works, extant, and inextant but for in varied traditions which are yet inaccessible to the general world. The Bauls of Bengal, for example, are followers of religion, of which there is no history on which there are no Mss., and for which there are no institutions to present their teaching about "the man of my heart of whom they sing and for whom they yearn." Religious thoughts, practices and traditions yet continue as esoteric, operating within their own consecrated limits pursuing their purpose and fulfilling their end and aim.

We who have access to a large mass of such teachings intend to present them in due course either in original or modified for us in a series of volumes in Sanskrit accompanied by translations into Hindi, the Indian vernaculars as well as English. The earnest student and thinker should divest himself of the idea and reason of historians and antiquarians when approaching these teachings and should examine them with an open mind to test their true character by the principal positive tests of reason and self-experience.

We briefly describe the nature of some of these teachings which will be found to be easily intelligible from the point of view of the theory of evolution. Evolution in religious thought is not merely physical or biological, not only social, moral or of any character referring to mortal life.

alone; it is a universal law comprehending the sublime truths of philosophy and the final conclusions of science and uniting and reconciling all truths into one.

To quote an instance: The spirit in man and the whole universe is one without a second. Man is a microcosm, the universe a macrocosm. Having arrived through four stages of ignorance previous to his human life, man has yet to pass three more stages to be a perfectly evolved human being. He then becomes a fit candidate for further progress and evolves into absolute perfection by a gradation leading from the physical to the spiritual life, eliminating at each successive stage. Some persistent encumbrances and finally gaining freedom, which, in other words, is self-realization as to being one without a second. The problem is grand and sublime; almost awful to follow, but there is a perfectly scientific theory of man's progress in this way, and the student will find light at every step in the study of it, and as in this field of study thinking is itself a direct instrument of help, the mere study will be of material use to the student helping his own progress towards the goal — Here is some explanation of the problem.

There are 14 stages in the progress of the soul from the first manifestation of life to the last attainment of freedom. The first 4 stages are the Udvijja (vegetable), the Sweduja (secretal), the Andaja (ovarian) and the Jarayuja (uterine), the culmination of which is the human animal. In this stage man has to pass through 3 grades, the adhama (lowest), the madhyam (middle), and the uttama (highest). In the first he is liable to fall back in evolution by a misuse of his free will, which he develops as a special characteristic in his human being. In the madhyama grade he grows a little discriminative and has experience of the Pitrloka and Naraka, becoming liable to repeated births and deaths. The last grade fits him for Swarga, and return to mortal life for further growth. From this last grade he has to pass up through the next seven stages, the former 7 being those of ignorance and the latter of those of knowledge. These seven stages of knowledge are named according to the progress of the soul as follows: Jnanda, Samjasda, Yogada, Lilonmukti, Satpada, Anandda and Parutpara. The explanation in its proper place of the nature of these stages will show the reader how perfectly reasonable they are, and how they would tally with one's personal experience in following them.

The student of orthodox Indian philosophies or darshanas will be able to note a striking correspondence between the advance of the successive schools over their predecessors, and the advance of these successive stages of knowledge over their preceding stages. The darshanas are seven, and the number was limited to six only to match the heterodox six schools

current in Sankaracharya's time. The seventh darshana (Daivi Mimansa) being outside the pale of polemics lies sequestered in esoteric knowledge. We shall be giving it to the public in due course.

It can be seen from this sort of treatment that the Indian religion, i. e., the everlasting Sanatan Vaidic Dharma which we mean by the title of Bharata Dharma, is a scientific religion and science bars no enquirer against its tests, so the Bharat Dharma bars no one from its study and practice. The condition is absolutely *Scientific*; the fitness of the candidate in his progress being determined purely by the law of evolution. We exclude no human being, Indian or non-Indian, Arya or un-arya, civilized or barbarous, from a place of candidates in his evolution to perfection. His right to this is divine, as he in his origin is divine. Neither likewise could any religion other than this one religion of religions be believed to be outside its pale, because the evolution of humanity and its soul is universal,—true in the case of the whole human race as it is true in the case of the single individual soul—what other religious system is theroot such perfect brotherhood of the whole human race, present, past and future ! The Indian alone knows that the “whole earth with the man of goodness is but one family home ”

B. D. M.

THE HINDU NATIONAL TRADITION.

That the Hindus have a tradition, perhaps the oldest in the world, cannot be denied. That they were at one time a highly refined race is apparent from the spiritual advancement made by them ages ago. Material plane is intended by God for the spiritual uplift of men, and it is therefore evident that no nation will be able to make any spiritual progress without advancing sufficiently in the material plane. Although materiality is considered a great barrier to the spiritual vision of men, yet the barrier has to be surmounted before one can have a view of the spiritual region. The material plane has therefore to be thoroughly studied, chiefly by experience, before one can have a view of the spiritual plane which lies imbedded, as it were, in the material plane and which has to be studied through that plane. The Hindus of India having acquired an extensive knowledge of the spiritual plane, and as a result, having imbibed a taste for things spiritual, it would naturally follow that they had attained at one time perfection in their material progress which led them ultimately to their spiritual vision.

The ancient literature of India abounds with clear proofs for the advanced position which the Hindus held at one time in the civilized world.

and how they lost that position is therefore a question that deserves the serious consideration of all interested in the Hindu National Polity. Their advanced position at one time was certainly due to the regard they had for their national tradition. Nations progress gradually when they proceed on lines best suited to them, and the lines that are found to be so suited are carefully preserved by them, although the advantages of pursuing those lines would not be as prominent in their view as when they were originally discovered. These lines, or the laws of their conduct, as we may call them, crystallise into a settled principle in course of time, and is known as their national tradition or *Dharma*. It is the fittest that always survives, and it is the best polity suited to the progress of a people that assumes the form of their tradition. Laws and regulations are framed by men to protect and promote their Society according to the standard of their advancement. What is known as advancement is not the capacity of the people to supply merely their material wants. Advancement of people lies in their capacity to supply their material wants consistently with their spiritual progress. That is advancement in the true sense of the word. One nation may oppress another nation, and may be well off in a material point of view by such oppression. This cannot be called an advancement of the nation in any sense of the word. The Hindus of India have a tradition which helped them not only to maintain a high position in the material plane, but which at the same time, contributed largely to their spiritual progress. It is no progress that helps a nation in a material point of view, but retards its spiritual advancement. The average man is more concerned with his material gains than with his spiritual progress, and there are people who try to progress in the material plane even at the expense of their spiritual interests; and these people may even be found to succeed to a certain extent. But their success can only be temporary and fleeting, because it has not the support of spirituality for its permanency. I must say that even this temporary success cannot be attained by all. People who are low in their standard of spiritual susceptibility,—that is to say, people who have a large proportion of animality in them—may succeed to some extent in their endeavours for material gains without paying any attention to their spiritual requirements—just in the same way as animals do. But the Hindus of India cannot succeed at all in any of their material activities if they are indifferent to their spiritual needs.

They are full of spiritual susceptibility, and if they ignore the importance of their spiritual progress, they cannot improve even their material condition. A child may not observe any moral duty, and he

may not be affected thereby; but an adult has to perform that duty most carefully and he cannot make any progress if he neglects that duty.

Hindus had their own law of progress in their time—honoured tradition, and this law may be found to be the best suited to them to promote their material advancement consistently and harmoniously with their spiritual interests. It was because this law was ignored by people of the mediaeval period in their desire for material enjoyment, that nation had to deteriorate and lose its high position. History tells us clearly how the laws ordained by our pre-historic *Shastras* were slighted and disregarded for the sake of material pleasure, and as a result thereof how our nation dwindled into insignificance and was lost in oblivion. The nation that was the light of the world at one time was thrown into the abyss of darkness, and it may be said to have fallen into a deep sleep.

It is indeed very gratifying to find that there are signs of awakening among our nation at present, but can we say that the awakening is real. It seems to me that the awakening is only a nightmare. If it is real, the nation should realise the importance of its tradition, and it should endeavour to progress on the line of that tradition and regain its former position. The tendency of the present awakening is to work our progress on western lines even at the sacrifice of our tradition. Our tradition is the backbone of our nationality, and when this backbone is broken we cannot say that our nation is revived. We are proud of a tradition which few other nations can boast of, and our object should be to regain our national greatness, but not to build a new nation. If we are bent upon aping Western ways, it cannot be said to be a step towards improving our nation, but it will only expedite the further deterioration of our nation. I do not say that we should not improve our traditions when we can do so. But all changes are not improvements, and we should not try to make a change for the sake of change, and for the sake of novelty. We must bear in mind that our tradition is an important factor in the question of our national progress, and that we should not make any change in this important factor at our whims and caprices. We have to make a thorough and searching enquiry into the merits and demerits of our tradition before we desire to make any change in it; and if we are true lovers of our tradition, we should even be prepared to forego small gains for the sake of our tradition. Our nationality is of far greater importance to us than its so called progress. In our boom for progress and in our fancy for novelties, we should not kill our nationality to be continued.

(To be continued.)

S. S. M.

SHRI KRISHNA OF BRINDAVAN.

According to the Hindu Scriptures there are seven cities in India which are believed to possess the virtue of giving liberation to any pious soul provided the bones are laid down there. The seven cities are Ayodhya, Mathura, Maya, Kashi, Kanchi, Avantika, and Dwaravati. Mathura stands second on the list and is said to be as sacred as Kashi which is known as "Muktipuri" or the "city of liberation." The former was about 5,000 years ago the capital of the powerful Yadavas and was ruled by the iron hand of a tyrant whose equal could scarcely be met with in the annals of history of any nation. He had no scruples to shut up his own father in prison even in good old days and to usurp his throne for the sake of satisfying the devilish passions of his heart. His name was Kamsa. He had a sister Devaki by name. She married Vasudeva. There was a prophecy that the eighth child born of Devaki would be the cause of Kamsa's death. The wily Kamsa in order to save himself from such a horrible prophecy and to cut matters short, made up his mind to murder his sister but desisted from translating into action his resolution at the earnest prayer of Vasudeva who intervened and suggested a course which was acceptable to Kamsa. Vasudeva impressed upon the mind of his sweet brother in law that the latter's purpose would be equally served if Devaki's children could be placed at his disposal at their very birth and this Vasudeva promised to do faithfully. Kamsa, thereupon, kept the young couple, Vasudeva and Devaki in prison and there did the young lady conceive six times and bring forth six children and all the children were placed by Vasudeva in the hands of the tyrant who mercilessly murdered all of them. Devaki's delivery on the seventh occasion was declared abortive and then came the turn of the eighth and for the eighth time did she conceive. The feelings of the parents at the sight of the murder of their innocent babies can better be imagined than described. Months passed on and keener grew the anxiety of the couple to save the life of the infant at least this time. They resolved to do so at all risks. The child was born in due time in the dead of a night of the dark fortnight of the month of Shravana. All the sentries were fast asleep. The doors unlocked themselves. The iron fetters on the hands of Vasudeva and Devaki slipped down as if by magic. A "solemn stillness" was there which was to an unappreciable extent broken only by the drizzling rain from heavens. There was no time for hesitation or speculation. The father took the child in his arms and walked out of prison unquestioned and uninterrupted. He had to cross the river in order to carry out his plan. The river was in floods,

but at the approach of the man with the child the water in the river parted into two columns and let him way. The child was taken to Nanda's house at Gokul and to Nanda felt the sweet duty of bringing up the child which was destined to play a marvellous part afterwards. Born in prison and brought up in comparative obscurity, this was the child which in after years helped the distressed, put down the tyrants, punished the usurpers, rewarded the virtuous, gave kingdoms to many but coveted none for itself. A householder, yet an ascetic, a worldly man yet a philosopher; a polygamist yet the purest of celibates; the maker of kings, yet a humble subject; the object of reverence by great sages, yet the humble charioteer of Arjuna; the lover of mankind yet above attachment; strong, yet forgiving; powerful, yet meek; intelligent, yet free from egotism; God yet man! Such was the child which was left to the care of Nanda, the king of the cowherds. The child in due course, grew up to be a handsome little boy. He was so very attractive that persons whose eyes used to meet him forgot themselves and stood motionless in his presence with their gaze fixed on him. It was indeed a pleasure, the like of which can very seldom be met by mortal eyes, to see the dear little Krishna, for that was the child's name. He was thus a source of bliss to all the villagers of Gokul. Many calamities had threatened the village of Gokul and though all of them were warded off by Krishna, yet the villagers thought of shifting their residence to some safe place. Accordingly they fixed upon Brindavan as the best place and moved there bag and baggage. They lived there happily but their happiness was not unalloyed even there; for grave dangers encountered them every now and then and Krishna got many more opportunities to bring into prominent display his latent powers by rooting out the evils. He killed many demons who were a constant scourge to the people and the people came to recognise him not as an ordinary mortal but the Almighty in flesh and blood; for was it ever possible for a mortal creature to do things which He did? To quote an instance, once the rain fell continuously for full seven days in torrents and deluged the whole of Brindavan. The people were quite helpless against the rain to protect their lives and property. Conscious of Krishna's omnipotence, they raised their hands to him for protection and their prayer was not in vain. Shri Krishna, the blessed Lord, lifted the Govardhan Mountain on his finger and held it up for seven days after which the dreadful rain came to a stop. All these acts drew him still nearer the hearts of the cowherd population of Brindavan and the fair sex especially had no doubts left in their mind as to the divinity of Krishna and they naturally admired him whole-

heartedly. As days passed on their admiration for the divine boy grew into fervent love and love filled them with divine madness. They gave up every kind of attachment and cut asunder all the worldly ties. They cared neither for their fathers, nor mothers, nor sisters, nor husbands, nor any other nearest relatives; for, all their love flowed in one big channel and ran towards the blessed Shri Krishna. Did they care for their own bodies? For their lives? Not they; for, what were these without Krishna? Of what avail was it to keep all these and lose the sweet Shri Krishna? The Gopis preferred Krishna to everything else in this world. They wanted him to be entirely their own; yes, they wanted him to be physically and mentally theirs and theirs only. They prayed and prayed. Their prayers were the sincerest that were ever offered and they could not, therefore, long remain unheard.

The rains were over now. Mother earth was robed in green, Rivers were dancing merrily. Ponds full of crystal water presented a fascinating spectacle. Everything showed life and the moon during the nights lent her charm to everything by enveloping it in her silver splendour. On one of such delightful nights a delicious note from a flute was heard in Brindavan. It came from the banks of the river Yamuna. It was so very overwhelming in sweetness that people set aside all their business and gave it their undivided attention. In fact, they were entirely lost in it. The young damsels quitted their homes and ran with all their might to the Yamuna alone and unattended. On reaching their destination what did they see before them? A cloud-coloured handsome young boy met their eyes. He was clad in yellow robes. A garland of delicious flowers and the sacred Tulasi leaves dangled on his breast and a crown in which were set the purest of gems and rubies adorned his head. Two whaleshaped ear-rings shot out rays of light on his soft cheeks. A dazzling golden belt encircled his waist. Bracelets of matchless brilliancy were on his wrists and necklaces of priceless diamonds and pearls round his neck. He held the flute in his hands and applied it to his soft reddish lips. His forehead was broad, his nose prominent and shaped like the beak of a green parrot, his eyes were bright and intelligent, his hair rich and black. No human pen can describe his superhuman handsomeness. The Gopees saw him and lost themselves. They gave themselves up entirely, body and soul to Krishna once for all and they gained the goal of human activities. They stood and once liberated in the presence of their Lord. The veil of ignorance fell down from them and they were thus reduced to a state of utter nudity. Blessed are the souls who stand naked before their Lord for theirs is the cup of bliss.

Shri Krishna, then, instantaneously transformed Himself into as many forms of Himself as there were the Gopees and played with them. He embraced them, kissed them, and placed Himself in their hands entirely and acted as they bade Him. He allowed them to partake of His divine bli a in any way they pleased. Together they danced, together they played in the river Yamuna, together they frisked about that night. There was no reservation whatsoever. At daybreak they dispersed. This play took place every now and then as long as Shri Krishna was at Brindavan.

This incident in Shri Krishna's life has been taken as a convenient target by critics, European and Indian. The missionaries are the most prominent among the European critics. Christianity being a proselytising religion and the missionaries being its chief props it is but natural to expect from them nothing short of denunciation of all other religions and of the persons held by these religions as incarnations of God. The main duty of the missionaries is avowedly to spread Christianity and they have little time to lend any thought for the deep philosophical truths hidden in the hoary religion of the Hindus. So their criticism cannot be considered as carrying much weight to require any rejoinder. Some European scholars while attacking Shri Krishna exhibit by their very method of peculiar argument that they are labouring under a disgusting bias and it would be idle to expect these people to change their views, for they stand firmly on the rock of obstinacy with contempt for other religions written on their face. But there are others also who have grasped the things aright and who make no secret of their conviction that the author of the Bhagavad Gita stands unparalleled in the field of philosophy, ethics and religion. Professor Max Muller was one of these and I think, his views should be considered, for obvious reasons to carry more weight than those of others who make it a point to throw dirt at all other religions but their own.

The English-educated Indian critics have to be classified into two groups one class of these critics think that that the goal of their life is to please the Europeans and to get their favour. If the Europeans extol Shri Krishna these people also play the second fiddle to them; and if on the other hand the former denounce Him, these queer gentlemen do not fail to contribute their own mite to the worthy cause of blackening the name of God in the form of man. They care very little for what they say, provided their statements do not contradict the prejudiced opinion of the Europeans. In short Europeans are their God and the stability of their convictions depends on the beliefs of the white world. Once upon a time there lived a rich nobleman in India. One of his servants

was a perfect sycophant. Now, this nobleman was very fond of brinjals and he said one day to his servant "what a nice thing it is that God has created the vegetable for mankind!" The servant, observing the tone of his master smiled and replied "you are perfectly right, sir. The brinjal is indeed the best of vegetables, for, has it not a crown on its head as a mark of distinction?" That night the nobleman ate too much of brinjals which resulted indigestion and pain in the stomach, when he explained angrily; "What a dirty thing is this brinjal: I wonder why God should have created such stuff at all?" "Perfectly true, sir," replied the servant. "The brinjal is the worst of all vegetables, for has it not a coronet of thorns on its head as a condign punishment for its wicked nature?" "Well" said the nobleman, "How do you reconcile your yesterday's statement with the one made to-day? You call the vegetable both good and bad. How could it be so?" "Sir," gently replied the servant, "Am I the servant of the brinjal so that I should flatter it always. I am your servant and therefore speak things which you like most." The critics mentioned above belong to the type of this servant and it would be good to let them alone with their criticisms.

The next group of critics are those who want to make a show of their originality. These people expect fame for themselves and think it an act of greatness to pull down from their high pedestals the poor Ramas and Krishnas. These so-called Pandits and Professors sit in judgment, in the seclusion of their rooms, over poor Krishna and declare him guilty of the act of adultery. Their arrogance make them blind to the flagrant blunders they commit in charging Krishna with debauchery. In the heat of the discussion they know not what they say. A young Indian fresh from school accepted an appointment under a European officer of Government. Being raw he had very little experience of conversing with Europeans in English. After a few days it happened that he was in need of a few days' leave. He had, therefore, to go to the officer in person for applying for the leave. He stood before the officer, saluted him and made his application for leave; but the officer would not let him go, as the pressure of work in the office was very great. Whereupon the young man murmured "Sir, do let me go. I will give you a prostitute."

"What do you mean by this, my young sir?" bawled out the officer. "Please sir," replied the young man, "I am prepared to give you a prostitute if the pressure of work is great; but do not refuse me leave." The young man by the word "*prostitute*" meant a "*substitute*" but in his anxiety to get the leave sanctioned he confounded "*prostitute*" with

"substitute." Exactly similar is the case of these critics. Confusion makes quite a havoc in their poor little heads.

While denouncing Shri Krishna these gentlemen make it convenient to forget altogether that He was an incarnation of God Almighty. If this fact is borne in mind, everything becomes as clear as daylight. Nature's master is not to be judged by nature's laws. Human conceptions of morality have no bearing on His actions. What if the Gopees committed adultery with God? Can it be called adultery? Even a Hindu child knows that Krishna was God in the shape of man. A big Pandit has written about Shri Krishna in such a language that any sane Hindu's pen would tremble to scribble down such dirty lines. He talks very lightly of Krishna and has the impudence even to attack the Gita which has been accepted on all hands as the best treatise on philosophy even by thoughtful European scholars. Such Pandits have no reason to remain outside a lunatic asylum. Another Professor in the Bombay Presidency who loves the Gita but hates its author, the mischievous Krishna of Brindavan, startled the Hindu world by his discovery that the author of the Gita was altogether a different man from the Krishna of Brindavan. Modern scholars have a tendency to force their own interpretation on ancient sacred writings and in order to do that successfully they resort to the omnipotent theory of interpolation. Krishna ought not to have played with the Gopees, but it is stated that he did play. Then it must be an interpolation or this Krishna has nothing in common with the other Krishna. Alas! What a wretched state of intellectual depravity! God save us from such scholars.

Now, Shri Krishna's life in Brindavan is justified by different people in different ways. Some say that Shri Krishna was a mere boy while he was in Brindavan and it was naturally impossible for him to have any sexual intercourse with the Gopees. So his Ras Lila was a dance, pure and simple, and there was nothing of a sexual character in it. Others hold that the description of the Ras Lila must be taken as an allegory. The Gopees were the human souls or jivatmas and Shri Krishna, the Higher Self or Paramatma and the dance was an emblem of the union of the human soul with the Higher Soul or Paramatma. But both these methods of refutation appear to me rather timid as they try to interpret the text of the Bhagawat in a way which is not in consonance with its real spirit. Things ought to be looked at as they are and we must have the courage to accept truth as it stands. The description of the Ras Lila in the Bhagawat certainly gives one the impression that it was not altogether free from sexuality and this appears to be the fact. King

Parikshit asks Shri Shuka Yogindra in the 10th kanda of the Bhagavat to reconcile the life of Krishna in Brindavan and the object of his incarnation *viz.*, the establishment of Dharma *i. e.*, morality. Shri Shuka explains that Krishna being God is above human laws and whatever he did was right. It is no sin to commit adultery with God; for, the Gopees gained that which even the purest of Rishis did not gain. Who are we mortals to question God? God can be approached in any way but he must be approached, no matter what way. Some may ask why should we not imitate Shri Krishna in his Ras Lila. The answer is we will fall if we dare do so. Then is not an Avatar to be imitated? Certainly it must be imitated in all its aspects. A man who holds up the Govardhan Mountain on his fingers can by all means act the Ras Lila; but not others. Things should not be done by halves. There is a sentence in the Koran which runs as follows:—"Drink and thou fallest." There was a Mahomedan who read only the word "drink" and forthwith began to put it into practice. All sorts of liquors went down his throat daily in big quantities. This was once noticed by a Kazi who remonstrated that the spirits were absolutely forbidden by the Holy Koran. Thereupon the former pointed out that the same was enjoined on all Musalmans by the Koran itself and to support his words he read the word "Drink" in the Koran and stopped. The Kazi then asked him to complete the sentence and the Mahomedan read the words "and thou fallest" Then the Kazi explained to him that he was acting against the scriptures, "Sir," replied the man "There is no man in the whole world who can put the whole of the Holy Koran into practice, Every man must act according to his own capacity and I find that I can translate into action only the word "Drink" in that sentence. Analogous is the case of the man wanting to imitate Shri Krishna in his Ras Lila, leaving out of question His other acts. Such people must fall. Now, Shri Krishna's life has been sung by several sages of the type of Shri Shuka and they could have possibly gained nothing by extolling an adulterer. These sages were certainly far more pure than the modern critics who entertain the vain hopes of exploring the field of religion by dint of their keen intellects; but they are totally mistaken for religion is a thing which can be gained only through the heart and not by mere intellectual gymnasium. Deluded they are! The name Shri Krishna itself is pure and who can gauge the purity of the hearts of those who had the supreme privilege of associating with Him. Blessed are the Gopees for they only acted according to the teaching of the Gita, *viz.*, "Abandoning all ties take shelter with Me alone" and so did the Gopees. What were worldly pleasures, relatives

name and fame to them ? Shri Krishna meant to them everything and it is such souls only who can initiate the pure souls into the secrets of God-love or Krishna Bhakti, for once that love is gained, everything is gained in this world.

R B. D.

BANGALI VRATA-KATHAS.

(Continued from the last issue).

II.

Grandmother says, "Are you ready, my dears ?"

The girls reply, "We are, Granma."

"Well then, this is called the Wife's Vrata." It is begun on the first day of Baisakh and observed for four years. Have you got the things I told you to get ?"

"Here they are."

"Very well. Soak that piece of cloth in the Pitooli (finely powdered rice mixed in a little water), and with it draw on the ground a square divided into four 'houses' by two straight lines intersecting each other in the middle.

"Now, place that wooden vermilion box in one of the houses, a little paddy in another, a mango in the third and a handful of flowers in the fourth house. Have you done it ?"

"We have."

"Very good. We begin the vrata now my dears, first of all hold the vermilion box with your right hand and say—

"I will ever put vermilion on my forehead?"

"Then touch the flowers and say the mantra—

"I will find favour in my husband's eyes."

"Then touch the paddy and say—

"I will be a Lakshmi in times of scarcity."

"And lastly hold the mango and say—

"I will have sons in good time."

"You will have to repeat the mantras three times.

"Now then, you bow and say—

"Doing the 'Wife's Vrata,' let me be my husband's beloved.

Let me wear my iron bangle as long as I live. (Iron bangle is a mark of wifehood like vermilion)

"The Wife's Vrata is done."

* * *

III.

Grandmother says, "My dears, this is the last day of the month of Chaitra, the last day of the year. You begin the 'Sankara Vrata' to-day. It is observed for four years,

“Well, my children, with Pitooli draw a circle on the ground and inscribe a triangle with the circle. Put a dot as within the triangle, and on the dot put your clay Siva.

“Then pour water on Siva and say the mantra—

‘Har Har Bom Bom Bholanath,
Bathe in the Ganges water and be pleased.’

“Now take in your hands Vilva leaves, Dhatoora flowers, rice and Sandal paste, say—

‘O God of the Gods, Bom Bholanath,
The Conqueror of Death, the Lord of the Worlds,
Covered with ashes, wearing a tiger-skin,
Riding a white bull,
I am a girl of small intellect,
How can I worship thee fully ?
Be pleased, O God.’

“Throw the *anjali* on the clay Siva. Take another one and say—

‘Bholanath, the Great God is pleased
With water, and Vilva and Dhatoora flowers.
Bholanath says, ‘Gauri, what boon dost thou ask ?’—
‘May I get Har in Kailas birth after birth’
May I be like Savitri !
May I get a husband like Ram !
Let me virtuous like Sita !
May I get a father-in-law like Dasrath !
May I get a mother-in-law like Kausalya !
May I get a *devar* like Lakshman !
May I cook like Draupadi !
Let me be all-enduring like Mother Earth !
Let me have sons like Kunti had !’

“Now bow and say—

‘नमः शिवाय नमः, नमः शिवाय नमः ।

नमः शिवाय नमः इराय वक्राय कट् ॥’

“The Sankara Vrata is done.”

(To be continued.)

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Damaynti is one of the most lovable characters described in the *Mahabharata*. To every Hindu child the story is familiar, and to all Hindu maidens is she a fond ideal. In adversity as in prosperity she

remained the same—a gentle, loving woman, yet withal of dignified mien, a right, royal, true and tender princess, a queen in every sense of the word.

We see her first in the morning of youth, crowned with youth's halo of rainbow radiance. Her happy ringing laughter wakes up the slumbering echoes of her father's halls. We see her playing with her maidens into the beautiful pleasure-gardens of the palace, where spring seems to reign undisturbed throughout the year, where the gentle zephyrs are wafted across the crystal rivulets flowing in soft, rippling measure, fraught with sweet fragrance of the opening blossoms, where nature's warblers, after revelling on the luscious fruit pour forth their rapturous melody and the spotted deer roam fearlessly at their will in perfect security. Childhood passed into womanhood in these romantic regions. To her the gods have been specially kind, loving hands have protected her from misfortune's rude touch; the glaring discords of life have been subtly softened; the jarring notes made into a song of celestial harmony. To her life has been a delightful day-dream, and her dreams a caress.

A mysterious messenger in the shape of a royal swan whispers a sweet secret in Daymanti's ear, and forthwith the damsel loses all her brightness, her high spirits. Her amusements are a thing of the past. Her pets are neglected; she becomes pensiva, and absent-minded. In this state she is looking expectantly far away into the landscape, pensive, absorbed in her thoughts which her handmaiden stands wonderingly by, seeking her confidence. In a moment of great despondency the secret is out. The swan whispers to her of Nala, King of Nishidha, and of his love for her. Her imagination fills the rest, and hence comes this state of helpless despondency. Her father is made aware of his child's state. He holds a *Swayamvara* to which all the kings and princes of the various kingdoms are invited and among them, of course, the king of Nishidha. The city of Vidharva is transformed into a "golden city paved with emerald" as it were. A series of festivities is in progress and Damayanti queen of women, as she keeps her secret desire within herself. She enters the hall where the princes sit in silent expectation. Timidly she glances around; she recognises Nala and slowly advancing, throws the flower garland round his neck. The gods rejoice, the heavens pour forth flowers, the mortals are happy.

Damayanti and Nala are supremely happy. This tempts the envious god Kali and he prepares a series of misfortunes for the unsuspecting couple. The god Kali takes possession of Nala and induces him to gamble. The spirit of the gambler has held of him. He gambles away

his treasures, his revenues, his retinue and at last his kingdom. He is homeless, friendless,—even food and raiment is unprocurable. In these straits his noble and devoted wife stands by him, and endeavours to soothe and cheer him. This is more than he can bear. Her mute misery and yet her courage astonish and overwhelm him. Kali again possesses him. In the night he flies; delicate Damayanti is left slumbering in the forest, unprotected and alone. Nala cannot bear to leave her altogether. He hides in a thicket and watches. His motive was that, if he left her she would return to her parents and thus need not suffer hardship with him. But his mind is tormented with doubts.

We shall draw a veil over the grief and misery of Damayanti. After many perilous adventures she succeeds in getting to a city, where she serves *incognito* as the handmaid of the king's daughter, and eventually she discovers that the queen is her aunt. He is taken to her father's house and there learns that Nala is alive and well and is a servitor under a neighbouring king. Not knowing where he is and to bring him (though a few know the secret) a second *Swayamvara* is held with a view to find out Nala. Nala comes in the king's train, is recognised, and reinstated in his former position—the gods have been propitiated and have smiled again—and Nala and Damayanti live happily ever after.

Damayanti's character has been wonderfully drawn. Her passionate attachment to her husband has withstood all trials and misfortunes. Her magnanimous disposition, her devotion, and constancy are prettily delineated. All these who come in contact with her, young or old, rich or poor, proclaim her a good and true woman. The preservation of her modesty, delicacy and tenderness under her disguise as a menial adds an additional charm. Her serene dignity, her magnanimity, her strength of mind, though bred and born in a king's palace, never deserts her. Bed-ragged and unkempt as she is, when she is wandering alone in the forest, the ascetics and the caravanserai, whom she falls in with, take her for a goddess, and dare not address her until she addresses them.

She is good, she is true and she is all that is beautiful, but what makes her lovable and attractive is her sorrows and her grief. They endear her to us, and make us feel that she is one of ourselves. Shadows passed over her life and left her brightness undimmed. Even to the present day her story is related sadly and tenderly, and the dear little Hindu maidens as they hear Damayanti's trials, her tears, and her happiness, hear the tender whispers of the night-sighing all about them, and lose themselves in sweet absurd dreams.

K. B. Bose.

MAHAMANDAL NEWS.

A preliminary meeting of the "Varnasram Dharma Mahasabha" was held on the 8th instant at the premises of the Kashi Thakurbari of H. H. the Maharaja Bahadur of Durbhanga ; of the "Mahasabha" the Maharaja Bahadur is its President and Srijut Batuk Prasad Sahib the Secretary. We wish it every success and a long life.

The nominee of each member of the "Samaj Hitkari Kosh" paying annual subscription regularly will after the death of such member (occurring after three years of his membership), get pecuniary help from the "Samaj Hitkari kosh (Mahamandal Benevolent fund). It will be distinctly understood that if member after he has paid his subscription for 3 years regularly, ceases to continue his membership, shall have no claim upon the "Mahamandal Benevolent Fund." Every existing member whose connection with the "Samaj Hitkari Kosh" is not less than 3 years shall have a claim upon it

The main object of the 'Bharatendu Natak Mandali' is to serve the Hindi Literature, and to do justice of the merits and demerits of the Hindi Literature. It was founded at Benares by the efforts of the local educated and the philanthropic Zamindars, but after the period of 7 years in existence, alas ! it lost its life. But we are glad to say that by the vital support of the Bharat Dharma Mahamandal and by the *ashis* of the holy *Sadhus* the "Natak Mandali has been survived. We heartily wish it will succeed.

The meritorious gentlemen who were entitled to gold and silver medals and Manpatras at the last Anniversary of the Bharat Dharma Mahamandal, are being awarded of those medals, &c.

After the summer vacation the Hindu College of Divinity has been reopened on the 15th instant. Students desirous of being admitted into the College, may apply to the Secretary on or before the 31st proximo. Those who have fair knowledge of English and Sanskrit as well need apply.

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CONTENTS.

	Page.		Page.
1. The Revival of Hindu Philosophy ...	179	5. Bengali Vrata Katha ...	195
2. The Hindu National Tradition By S. S. M. ...	184	6. A Car Festival ...	201
3. Mymensing Brahman Sava ...	186	7. Status of Homoeopathy in India By Dr. B. K. Bose, M. D. ...	203
4. Physical Culture By Sjt. Pravat Kiran Dutta ...	191	8. Sir Covan Doyle and Spiritualism ..	205
		9. Mahamanadal News ...	206

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Simultaneously with the publication of the above-mentioned seven systems of Vedic Philosophy, we also wish to publish five works on Yogic practices along with their Hindi translation.

The practical part of Yoga which is the basis of Upasana or worship, is divided into four Sections, viz., Mantra Yoga, Hatha Yoga, Laya Yoga, and Raja Yoga. Each of these four kinds of Yoga has its own branches, its own dhyana or meditation and its own sphere.

The mode of worship with the help of names and forms is called Mantra Yoga. Mantra Yoga is divided into sixteen branches, and its meditation is called Sthula Dhyana.

The mode of restraining (with the help of the body) the mind-stuff from taking various forms is known as Hatha Yoga. Hatha Yoga is divided into seven branches, and its meditation is called Jyotir Dhyana.

Laya Yoga is a more advanced form of worship. To make the Kula Kundalini Sakti in the body to climb up to the Sahasrar in the brain and thus to control the mind is Laya Yoga. This Yoga is divided into nine branches, and its meditation is called Bindu Dhyana.

Among the Yoga systems, the best is Raja Yoga. The disciple in the first three forms of Yoga has to take the help of Raja Yoga when he is in advanced stages. To prevent the mind with the help of reasoning from taking any form and thus to have complete mastery over it, is known as Raja Yoga. Raja Yoga is divided into sixteen branches, and its meditation is called Brahma Dhyana. The Samadhi that is attained by the first three forms of Yoga is named Savikalpa, and that attained by Raja Yoga is called Nirvikalpa Samadhi.

Some branches and sub-branches of the above four kinds of Yoga are found scattered in the Vedas, the Samhitas, the Puranas and the Tantras. But a systematic division and treatment of the Yogic practices as mentioned in the four Yoga systems, taking man's temperament and capability as the fundamental division is, nowhere found. In the olden times, a student learnt from his Guru, and the relation between the two was very close. The guru had ample opportunities to study the temperament, capacity and inclination of his disciple, and he taught accordingly. Hence such a division of the subject as referred to above was not necessary in those days. But times have changed now. As separate works on the four kinds of Yoga are not exant in our days, there has arisen a great confusion of practices in the midst of Yogis and worshippers of modern times. It is high time that the confusion should be removed.

Four works called "Mantra Yoga Samahita," "Hatha Yoga Samhita," "Laya Yoga Samhita", and "Raja Yoga Samhita," have been discovered through the efforts of the Mahamandal and have come into their hands. Each of these works elaborately and beautifully describes the methods and practices of the systems with which it deals. We have also got another Sanskrit work called "Yoga Praveshika", which treats of the way in which a guru should teach Yoga to his disciple. Nearly the whole of these five books was published in the Sanskrit monthly magazine called "Vidya-Ratnakar". Hindi translations of these are in contemplation. A Hindi edition of "Mantra Yoga Samhita" has been published.

The portion of the Vedas dealing with divine wisdom is the Upanishads. Srikrishna, the full incarnation of the Supreme, took the cream out of the Upanishads, and taught this to Arjuna; which teachings are embodied in the Gita. A big Hindi edition of this Gita, the essence of all our Shastras, with full and elaborate commentaries, is in course of preparation. Such a commentary on the Gita with such spiritual explanations has never been published before.

We have thus undertaken first to offer to the public Hindi editions of Daivi Mimansa, and Mantra Yoga Samhita, and a Hindi Commentary on the Gita. We earnestly hope that persons longing for divine wisdom will be delighted to see our efforts in this direction, and reward us by reaping the fullest benefit from our publications.

Another of our most important publications is "Dharma Kalpa-Druma", a part of which was previously published under the name of "Satyārtha Vivek". It is verily an encyclopaedia of our Sanatan Dharma. "Dharma Kalpa-Druma" is written by Swami Dayanandaji under the inspiration of his Guru, Sri Swami Jnananandaji Maharaj, the founder,

the life and soul of the Bharat Dharma Mahamandal. This work is of immense value, and will undoubtedly dissipate scepticism and revive our Sanatan Dharma. It touches on the outstanding features of the Sanatan Dharma, the soundness of its ethical basis and the utility of the practices inculcated by it. To know what Sanatan Dharma is should be of advantage not only to the Hindus, but to all humanity. The Sanatan Dharma in fact is the father of all religions. It is the fountain-head of all other systems of religion in the world, whose different tenets are so many forms, so to say, of the angas and upangas of that parent Dharma. As a genus includes all species without exception, so does Sanatan Dharma embrace and comprehend all other religions of the world.

"Dharma-Kalpa-Druma" is written in Hindi. Five volumes have already been published. The sixth volume is in the press.

The work will be complete in 8 or 10 volumes, containing 8 parts and 64 chapters. The first part deals with General Dharma, applicable to all humanity, irrespective of sect and creed. The second part treats of the scriptures, from the Vedas to the Tantras. The third part will be devoted to the Special Dharma of the Hindus. The fourth will indicate the lines of Sadhana (religious and spiritual exercises) prescribed for all stages, from the lowest to the highest. The fifth will explain the fundamental principles, the philosophy, underlying the Hindu faith. The sixth will expound the rites, ceremonies, etc., laid down for Hindus. The seventh will pass in review the nature and intrinsic harmony of the various Schools of Hindu Philosophy, of the various methods of Sadhanas, and of the various sects. In this part will also be described the fourteen lokas (spheres) after death and the Hindu belief regarding final liberation. Miscellaneous matters will make up the eighth and the last chapter.

The writer has throughout maintained a lofty attitude of impartiality, and has, whenever necessary, enlisted the services of modern science for the illustration of the Sastrie conceptions.

The Hindu public must be deeply grateful to the author and his revered Guru for the monumental work, the value of which cannot be over-estimated.

An English translation of "Dharma-Kalpa-Druma" is in course of preparation.

The Mahamandal Publishing Department has already published four Gitas, viz., Guru Gita, and Sanyas Gita, Surya Gita and Shakti Gita along with their Hindi translations.

Three other Gitas, viz, Vishnu Gita of the Vaishnava Sect, Shambhu Gita of Saiva Sect, and Ganesha Gita of the Ganapati sect, have never been published, or it ever published, in fragments only and

not in complete forms. The Mahamandal Research Department has by its untiring energy obtained the copies of these Gitas in complete forms.

The Sannyasa Gita explains the doctrines of the Vedas and expound the mysteries of the Sanatan Dharma, and are full of the highest spiritual truths. Some of the topics discussed in the Gita are these: Nirguna Brahman and its worship of Saguna Brahman, and its modes; the essence of the Karma Kanda, Upasana Kanda and the Jnan Kanda of the Vedas; the grand truths of the Eternal Religion, etc. A study of the Gita will conduce to the welfare of the grihastha (householder), and to the Sanyasi who has renounced the world, it will show the right path of spirituality on which he is to travel to reach the final goal.

If our efforts help in the best way the uplifting of even a single soul, we shall be happy.

Peace to all !

B. D. M.

THE HINDU NATIONAL TRADITION.

[*Concluded.*]

We have to consider calmly and patiently whether the change we propose will really benefit us, and whether it will not harm us in any way. We know how considerate we are when the legislature proposes to alter any of our existing civil laws and we should not adopt a different course in the matter of our social laws which are much more important than our civil laws.

We must not in this case be guided by what other nations do. We are very different from the other nations, and the other nations are just in their infancy. The conditions that may suit them cannot be said to be suited to us also. Our ancient sages have laid down the lines that are suited to us and we cannot say that we are wiser than those sages. The lines laid down by them are known as *Sanatana Dharma* [Eternal laws] as they could not admit of any change.

The excuse that is generally put forward by our modernized countrymen is that some of our traditions are not suited to the present age. This is an important question, and we should not run into hasty conclusions in a question like this. The present age cannot be said to have made any change in our spiritual capacity upon which our tradition is based. It is true that we are now brought in contact with foreign nations more closely than in the past, and this is another reason why we should be very careful to conserve our national character and prevent it from contamination. Our contact with foreigners does not mean that

their mode of life will suit us, nor does it imply that our national spirit has undergone a change to justify the necessity of any change in our national life. The Hindu nation has been able to stand for ages past, because it had the conservative spirit in it, and because that spirit is very essential for the retention of our national purity. Conservative spirit is a sign of perfection, because it is only when a nation attains perfection, it refuses change and sticks to what it has attained. Nations there were many which were even high up in the material plane, but they have all disappeared as the mushrooms of a rainy weather, and what is the secret of the permanency of the Hindu nation? Being founded on a sound tradition, it has been able to make its own stand and withstand all onslaughts.

We have to think seriously whether the change that we propose or the conservancy of our national tradition is of greater importance to us. If we realise the importance of our tradition we cannot slight it and we cannot adulterate it.

Eating meat, drinking soda and whisky, cropping our hair, taking our females to balls and theatres are not essential for our national progress. The English education which we give our young men has infused into their head a wrong idea that it is below their dignity to respect tradition and that it is a mark of civilisation to disrespect it. They do not seem to realise the fact that such a spirit is fatal to the cause of our nationality. There are of course many items of western life which we can copy with advantage and which have their counterpart in our own traditions. But our modernised young men do not care at all to copy the West in this respect but they have a great fascination only for the evils of the west. They seem to think that our national progress, or what may be more correctly called, our national civilisation lies in raising ourselves in the estimation of the Westerners, and that this can only be achieved if we bring ourselves on a par with them. But what is the use of this recognition by the West if we secure it at the sacrifice of our nationality?

The great difference between the West and the East is that between promiscuity and distinction. Promiscuity is a sign of primitive civilisation and it is only when man advances he begins to observe distinction either in his food or in his caste, and the necessity of observing this distinction is only realised by him when he is enabled to gauge the standard of spirituality in him. Hindus having attained this stage at one time they had to observe the law of distinction and they should not now be told to come down because they have come in contact with the West.

To add to our misfortune, the section of our community who receive an English education are looked upon as the leaders of our society, and I am very much afraid that their attitude towards our national tradition will sooner or later infect the mass as well although they are at present very loyal to our tradition. Every true Hindu has to take into his serious consideration the present state of affairs and he has to work strenuously to arrest our national downfall. It is very necessary that a corporate body should be organised as early as possible to carry on the work constitutionally and systematically, and I wish that our leaders in the various parts of India and Ceylon will wake up and take up the question. Matters have taken such a turn that it is even considered a piece of blasphemy to speak anything in support of our tradition.—S. S. M.

DHARMA.

UNIVERSAL RELIGION

Derivative Meaning of the Dharma.

The word Dharma is derived from the root Dhri (धृ, to hold), and means 'that which upholds', or 'that by which the universe is upheld.'

The Mahabharata* recognizes this etymological meaning of Dharma and takes it as upholding all creation so that whatever has the character of upholding is Dharma.

The power and utility of Dharma are similarly described in the Narayan Upanishat, dharma being a source of support to all, and a remover of sins †

A far wider meaning is then given to the word Dharma : That Shakti (or Divine Power, or Divine Law) is Dharma, which pervades the whole universe, and regulates its harmonious action, being the cause of the birth of the universe, its preservation and final dissolution or absorption into the Supreme

The Divine will thus manifesting itself is similarly pronounced as Dharma. (‡)

* धारणाद्धर्ममित्याहुर्धर्मो धारयते प्रजाः ।

यत् स्याद्धारणसंयुक्तं स धर्म इति निश्चयः ॥

† धर्मो विश्वस्य जगतः प्रतिष्ठा, लोके धर्मिष्ठं प्रजा उपसर्पन्ति, धर्मेण पापमपनुदति, धर्मं सर्वं प्रतिष्ठितं, तस्माद्धर्मं परमं वदन्ति ।

‡ या विमर्ति जगत्सर्वमीश्वरेच्छा कालौकिकी ।

सैव धर्मो हि सुभगे नेह कश्चन संशयः ॥

— पुराण संहिता ।

योग्यतावच्छिन्ना धर्मिणः शक्तिरेव धर्मः ।

We see the continuous working of the forces of the attraction and repulsion in the universe. Dharma is the power that maintains an equilibrium of these two forces throughout the creation. Thus the sun attracts the earth, the earth travels round the sun, and the moon round the earth, and each is kept in position,—all this is owing to the operation of Dharma. It is because of Dharma that a thing is what it is. If Dharma were to cease working even for a single instant, everything would go to rack and ruin,—the earth would at once pull down the moon, and both collide with each other with a tremendous clash; the sun would force up towards itself the other planets and the lesser suns, and the whole fabric of the heavens would be shattered in a moment! Where would our beautiful world be but for this Dharma?

Astronomy teaches that each world-system has its own sun, planets and satellites and so forth, each of which is kept in position by the balance of attraction and repulsion. The sun does not draw down and dislodge the earth, and thus destroy the latter. The bigger planets do not do the same towards the smaller ones, and thus smash the latter to atoms. What does the balance keep in the world systems? It is Dharma.

Material science holds that there are the forces of attraction and repulsion connected with molecules and atoms. It has been shown how Dharma keeps the equilibrium between the two forces. The whole of Nature (*Prakriti*) from the very sun down to the minute atom is under Dharma, already designated as Divine Power or Divine Law.

Relation of Dharma to creation.—This world of ours arose out of Dharma. In the beginning of creation, there was the preponderance of the force of attraction. So, molecules attracted molecules, and the result was this perceptible world. And the final dissolution comes on by the preponderance of the force of repulsion,—molecules would then continue repelling one another, and dispersing, till all things disintegrated, and the result would be *pralaya*, or universal destruction. There is a balance between the forces of attraction and repulsion in all embodied forms in the universe. What maintains the balance is—Dharma.

Dharma as Evolution. *—The ancient Hindus were aware of the principle of evolution long, long before Darwin and others taught it in the West. The Hindus hold that the Jiva, in its onward march towards its goal, travels steadily by degrees, now as a plant, then as an animal, through innumerable *Yonis*—narrow gates of rebirth—till at last it takes its birth as man. It is Dharma or Divine Law which has taken the Jiva, most undeveloped and almost insentient in the beginning, to the

* Read the "First Words" of Dr. Bucke's *Cosmic Consciousness* in this connection.

stage of man, the fully conscious and developed being. And Dharma will take him in course of time yet higher. *

All Jivas follow this strict course of evolution from the earliest conceivable material condition to the highest ordinary evolution in the form of the self-conscious and self-reflecting human being. The stages are these leading from the grass to the intelligent being. Taking life as beginning to manifest itself in the vegetable kingdom, each evolved living being develops characteristics corresponding to its constituent elements. In vegetable life, there is preponderance of 'gross' food (anna), which in the set language of the Rishis is Anna-Maya Kosha or food-sheath. Next comes the germ life (Swedaja Srishti), where the Anna-Maya Kosh is partially sub-ordinated to the Pran-Maya Kosh or the sheath of the vital forces. This is followed by the egg-born life (Andaja Srishti), in which Manomaya Kosh or the mind-sheath develops itself in superiority to the other two. Lastly comes the Jarayuj Srishti, or the sac-born beings, where the Vijñanmaya Kosh, or the sheath of intelligence, plays the prominent part. The ultimate form of the sac-born beings is man, the fully developed Jiva, in whom is brought into play the Anandamaya Kosh or the sheath of joy. It is at this stage of evolution that the feeling of joy manifests itself in the peculiar act of laughing never observed in any previous stage. Students of Logic will be reminded of the convenient definition of man as—'Man is a laughing animal'.

B. D. M.

MYMENSING BRAHMIN SAVA.

PRESIDENT ADDRESS.

The following is the Presidential Address of the Maharaja of Darbhanga delivered at a meeting of all Hindus held at the Town Hall, Mymensingh, on the 9th of June 1919, under the auspices of Mymensingh Hindu Hitasadhini Samiti:—

Gentlemen,—I rise to thank you for the very warm reception you have given me on my arrival to your historic town, for the uniform kindness and courtesy which I have received at your hands during my visit—a visit which I so heartily wish I could have prolonged—for the honour you are conferring upon me by asking me to preside at your meeting and for the opportunity you have afforded to me for putting forward a few suggestions on the present situation.

As devotion to God above and to his Vicegerent below and a determination to stand on the side of law and order is a cardinal feature

* Cf. Buckers "Comic Consciousness," p. 19, where the author agrees with the principles of the Hindu theory of Evolution.

of the Hindu creed, I ask you gentlemen, before we proceed further with the business of this meeting, to pray for the long life and success in war of His Imperial Majesty the King-Emperor and Queen Mary and to pray that His gracious countenance may rest upon us in all matters relating to our advancement.

In the long history of our race and civilization there has perhaps never been a time fraught with a greater menace to the spiritual life of the Hindu than now. And this for reasons which are apparent to all thinking men need not therefore be dwelt now at length. But if our spiritual life and ideals depart, what remains of us as a nation even on the material plane? For a nation is not a mere country, nor even a group of peoples as such even though they be domiciled together in a particular tract of land. But a nation is really a body of ideals and ideas as embodied in a particular race or group of peoples and domiciled in a particular locality. And when these ideals and ideas vanish, the peoples in which they had once found an expression, or their descendants may still continue to live, but the nation is no longer there. That is why we speak of the ancient Greeks and Egyptians and many others like them as nations that are altogether dead and gone. Surely the descendants of the ancient Greeks are still there inhabiting the fair lands of Hellas. And if, inspite of this, we speak of the ancient nation of the Hellenes as dead and gone, it is only because the ideals of which the Greeks as a body of people were once the embodiment have altogether vanished. Similarly, if the ancient ideals, which inspire us to-day and have inspired our ancestors from time immemorial are dead and gone, and if instead of these we turn altogeteer to the ideals, say, of the modern West, ideals which are most dominant to-day, then, though our descendants may still linger on in India, the Hindus as a nation would be gone. If, therefore, we are to continue as a distinct nation representing a distinct civilization, we must preserve our ideals intact. But what are these ideals which are India's own—are characteristically Hindu? They are the ideals of a spiritual life of a particular type—a spiritual life which does not come into conflict with the life of the material world, though some unwisely fancy it does; but which shows as in the famous teachings of the Divine Gita, which is expressly based on the Srutis, and in the lives of all those who have been the embodiment of these doctrines—in the lives, for instance of Sri Rama and Sri Krishna, the Divine Incarnations of the Great Preserver of the Universe and of Rajarshis like the king Janaka of Mithila and others—how it is through an intense activity in the world, and activity in all shapes and forms, that the path to the highest goal and noblest spiritual attainments lies.

Thus it is that, unlike the modern life in the West which is divided into two water-tight compartments the secular and the spiritual, the life of the Hindus, even on the material plane, is absolutely one with, and utterly inseparable from, the life spiritual. If, therefore, there is now a great danger, indeed the greatest danger, to the spiritual life of the Hindus, it is a danger threatening the very ideals of our race and therefore even the material life of our nation as embodying a distinct civilization and culture; because this material life for a Hindu is, or should be, inseparable from the life spiritual. Consequently, if we are to continue to live as a nation we must take immediate steps to conserve our ideas and ideals, i. e. our spiritual life and thereby strengthen our position.

But this again can be done only by re-establishing the Brahman in his true and ancient position in the Hindu social polity.

For no ideas and ideals, indeed, no arts and professions in human society, can continue for ever, or can continue undegenerate, unless there be a class of people devoted exclusively to their cultivation, keeping special watch and ward over them, and realising them fully in their lives. In other words, in order that a body of ideas and ideals may be maintained in the world that is visible, there must be a body of people who are not only theoretical masters of them but are also their practical embodiments. And when such a body of people dies away and disappears altogether, or lives only as a shade and a dead ghost of its former self, the ideal which it once embodied also vanishes away or ceases to exist at least as a distinct and specific phase of human culture, even though its influence may last in some indistinct form as blended with cultures which may take its place, like, for instance, the Greek and Roman ideals, now living as only some indistinct notes in the modern cultural music of the West. A striking example of this fact is also to be found in the utter disappearance, as a separate and distinct form, of Buddhism—once so powerful—from off the socio-religious horizon of India, due to the destruction of the Buddhist-Sangha as the special custodian of the Buddhist ideal. It is true that the Sangha degenerated greatly when it was destroyed. Still, so long as it lasted, Buddhism as a distinct form of life and culture lasted also in India. But when the Sangha disappeared, Buddhism vanished too. Similarly, if the Brahman disappears or if he fall from his high state, the Hindu ideals and culture will also disappear with him and the Hindu nation too, as the embodiment of that ideal and culture. Thus the need for re-establishing the Brahman, who has been in the past and should be again the living embodiment of the Hindu ideal, in his true position, is very great indeed; merely with the welfare of the Hindu community as a whole

and is not for any selfish reasons of his own as some may foolishly fancy.

But how is this to be done ? Before this question can be properly answered, it would be necessary briefly to note what his position really was and how he lost it, as he has undoubtedly done at least to a great extent.

In regard to the position he once held in the Hindu social economy, it is well known how he was required to perform a six-fold function called technically.

Yajana and Jajana, Adhyayana and Adhyapana, and Pratigraha and Dana.

Of these, Yajana, Adhyayana and Pratigraha had reference to his own attainments but always with an eye to what he could do to others with these, i. e., with a view to the service he would be able to render with them to the community. In other words he was required to have these attainments never for himself but for the benefit of others. And it is his duty of serving or benefitting others with what he was to attain, which, as a principle, underlies his other three functions viz., Jajana, Adhyapana and Dana, constituting as they do the objective counterparts of the subjective attainments of Yajana, Adhyayana and Pratigraha. By Yajana he was to attain spiritual merit, piety and direct experience of the spiritual truth and life. And it is placed first, no doubt because it is the key to the whole situation and because without it all the others would, as it were, be naught and could not make one a Brahman, however learned and however great a teacher of the science, or however wealthy and charitable one might be.

Without true Yajana for himself a man would be able to perform no Yajana properly for others, and his position would be merely that of the many an ignorant, and even vicious, Purohita and so-called Guru of the present age. Yajana, therefore, is the most essential of all the functions of the brahman and it is undoubtedly for this reason mentioned first.

Similarly, the Brahman is to do Adhyayana of 'the right type in order to acquire knowledge to be proficient in learning.

Finally he is to practise Pratigraha so that he may have wealth.

But as said above none of these he is to do solely or even chiefly for his own benefit.

If he is to practise Yajana and thereby acquire spiritual merit and directly experience the truth, he is to do so only to help others to achieve the same end. If he is to acquire learning by Adhyayana it is only because he is to do Adhyapana and thereby help others to be learned and intelligent. And if he was to acquire wealth by Pratigraha, it was not

because he was to spend that wealth on himself or to use it exclusively, or even chiefly, for his own personal ends, but because of the Dana he was to make of it, of the good he could do with it, by the feeding of the hungry, by clothing the naked, by the starting and maintenance of institutions for the removal of suffering, poverty, ignorance, impiety, sin and crime and all other ills to which mankind is heir. There is an idea abroad that the Brahmanas of old were all very poor. But let me tell you it is a most mistaken idea as can be definitely proved from many an ancient text. They were seldom poor; nor did they desire to be such, in the ordinary sense of the word.

But while described in the ancient books as Mahashalas, Bahudayins and Bahupakyas, they lived a very simple life and, with that wealth of theirs, only helped others to heal and to learn, to walk in the path of righteousness and piety, to appease their hunger and thirst, to have shelter and raiment and to do all things as contributed to the making of them true men and citizens and to reach that goal of life after which all mankind is for ever, consciously or unconsciously striving.

Such then was the position and function of the Brahman in the social polity of the Hindu nations of the past. And it is no wonder he had a tremendous influence in it. But if he has fallen from that high state and has lost that position to-day, it is only because he has been negligent of his functions. And it is chiefly for this that he is being attacked on all sides to-day and is even threatened with death and annihilation. It is for this again that the non-Brahmans, (as they have begun calling themselves in the South, though fortunately not yet, in the other parts of India), are, with some justification, have a fling at him.

Such being the cause of his fall, the Brahman must go back to his ancient functions and thereby win back his position in the Hindu society, not so much for himself as shown above but in order to save the Hindu nation from the utter annihilation with which it is now threatened by taking up his rightful place, again as the special and professional custodian and the actual embodiment of the truly Hindu ideals and ideas which can otherwise never survive long.

So far there will hardly be any dispute, all will probably agree that this is no doubt the cause of the disease and this the remedy. But difficulties will at once arise when we come to consider how to apply this remedy practically. The question of all questions to determine is : How, in this age, are we to go back to our ancient functions? And the solution of this is to be found, to my mind, by the adoption, on our part of the following course.

(To be continued.)

PHYSICAL CULTURE.

(Continued from the last issue.)

Such being the relation between mind and body culture must always be carried on with a scrupulous regard for the dominance of reason. The body must be so developed as to fit it for every work that as a machine it is capable of; it should be, as Huxley said, "the ready servant of the will." It must on no account be allowed to exceed this limit. Physical culture must be conducted bearing this in mind that is the servant, a means to be used by the soul and not an end in itself. The development of the body is useful only when it serves the purpose of the soul. Brainless physique must always be severely reprehended. If we have no alternative than to choose between a dirty hovel with a princely occupant and a godly temple with a monkey occupant I would rather choose the former. If mind and body happen ever to be so inconsistent as to make the one impossible in the preserve of the other, it is better for that the body should suffer rather than "mine eternal jewel be given to the common enemy of man." But happily they are not so incompatible with each other. With a little judiciousness they can be so adapted and harmonised together that they shall produce the sweetest music in the world.

From the foregoing discussion we gather that the body is essential for mind, and as such cannot be neglected, while we should always be careful that it does not exceed its natural limit. Physical culture carried on with such a clear idea of the essential relation between mind and body cannot be too recommended, and it will produce the most desirable results.

* * * * Let me proceed now to give an idea of what I mean by physical culture. Physical culture, as we are too often inclined to think, does not consist in a fine development of the muscular system. An abnormal development of the biceps or the pectoralis sometimes gives a gratification to its possessor and becomes the envy perhaps of those who gaze upon it. But that is not physical culture. An abnormal development of a certain muscle or a set of muscles far from being beneficial to the possessor is often positively injurious, and is thus contrary to every idea of physical culture. Physical culture rather consists in an all-round and harmonious development of the entire body in all its well-defined systems—muscular, organic and nervous. Listen how one of the greatest athletes the world has ever known, and who has himself devoted many years to a careful study of the subject, I mean, Eugen Sandow, defines

physical culture. He says—"years of experience have taught me that..... physical culture... .. does not mean to be capable of performing Herculean feats of strength by producing muscular development of an abnormal character. That is *not* the true principle of physical culture. No, Physical culture means an all-round development, whereby the organisms of the body, at the same time as the muscles of the body, are brought into a thoroughly healthy condition, so enabling one to realise to the full what real health is."*

The quotation from Sandow gives an excellent description of what physical culture should be. Through the health which such a system ensures we are admirably fitted for every duty in life.

Stretching up the muscular system to its highest degree of Elasticity is not the only consideration in a true system of physical culture. This only occupies a very minor place in such a system. A perfect system of physical culture must ensure the health and vigour of the vital and internal organs—the heart, lungs, abdomen &c. They carry on the work of life, and the slightest injury to them may result in loss of life or impairment of vitality. The soundest muscular system will be of no avail in case of organic injury. So, more attention should be devoted to the organic rather than to the muscular system,

In this connection, we may notice also the importance of the nervous system and the brain in the development of the body. As every student of physiology knows, the brain and the nervous system are the most important organs of the body. They control not only the entire muscular system, but also all the principal vital organs. So that for sound working of the body the brain and nervous system must be in perfect health. Decay of brain and nerve substance not only causes decay in mentality but also paralysed of the muscles and limbs. Consequently, great attention should be paid to maintaining the health of the brain and nerves. As to how this can be best achieved I will try to show later. Here I briefly point out its importance in the scheme of physical culture.

PHYSICAL CULTURE: Its use and abuse. From what has been said above we can see that physical culture is a science. The human physique is not a thing to be trifled with. It is the most wonderful and at the same time the most delicate of machines, with its parts so closely inter-related with each other that the best disturbance in any part may result in a serious disturbance of the whole mechanism. "A wheel or a cog out of order will throw the whole machinery out of gear." The body should

* Eugene Sandow : *Body Building* ch T- p 2.

therefore be very carefully looked after. Any neglect or violation of nature's laws will not go unpunished. Nature never forgives us for oversight or ignorance, sooner or later, the retribution is sure to come.

Physical culture practised as a science with a due regard for the delicacy of the human frame is of immense benefit to us, while a haphazard course of exercise instead of doing good often results in positive injury. Not every one derives benefit out of exercise and this gives rise to a certain amount of scepticism as to its proper value. But the real cause of its failure lies not in its intrinsic defect but in its proper application. Nothing can be more pernicious than the practice of applying the same course of exercise and drill for all boys and youths irrespective of individual differences of system. All are not of equal capacity, and exercise if it is to be of any value must be adapted to the specific requirements of different cases. Hence the need of expert teachers to train the physiques of boys and youths. A weak and sickly youth is naturally unfit for the same amount of muscular exertion as 'an athletic fit in every respect, hard as nails, and full of energy.' Different courses of exercise must needs be prescribed for the two. This should be specially observed in the beginning. When a youth has bent his body up to a certain degree of fitness a little over-exercise may not result in any very serious organic disturbance, but in the cases of boys and children specially, when these organisms are passing through delicate and critical structural changes and modifications, grave dangers might ensue from slight causes. Thus physical training also requires a teacher for its initiation as other department of culture.

It is needless to dwell long upon physical culture in its relation to health. By strengthening of all its parts the body is rendered capable in a large measure of resisting the attacks of diseases. Of course, physical exercise cannot make the body entirely immune from diseases, but still it may fortify it very greatly against the onsets of diseases. Physical culture, scientifically followed, can moreover be used as a cure for many diseases disorders. It may often save us from the "nauseous dose" of the physician. This is the best service that Sandow has done mankind. He has been able to show that a systematic course of physical exercise can remove such disorders as appendicitis, insomnia, obesity, dyspepsia, nervous disorders, &c. Students, lawyers, business men, bankers and such other men whose occupation compel them to lead a sedentary mode of life generally suffer from such diseases, and their hope of cure lies not in medicinal treatment so much as in proper physical exercise. Brain work is generally charged with the infamous accusation that it leads to nervous

disorders and general physical incapability. But that is a mistake. As I will try to show later on, brain-work far from having this injurious effect upon the body is a positive necessity for its health. Here I will simply make the statement that the real cause of physical wreckage in such cases lies not in brain-work, but in over-exercise of the brain, absolute lack of physical exercise and a variety of other causes. It is a law of nature that the disuse of any organ is attended with the gradual annihilation of that organ; improper exercise of it also tends to its disorder. Now, in the case of over much brain-exercise both these evils are simultaneously formed. People who lead a sedentary mode of life while they impair the fitness of the muscular system by constant disuse, on the one hand, injure their brain, on the other, by taxing it beyond its power. Thus they ruin their health and brain-work gets the credit. Too much of everything is bad. Aristotle's "rule of the golden mean" is of special use here. He formulated the great principle that the proper use of all the faculties of mind and body within certain natural limits leads to pleasure, while their disuse, or exercise beyond their proper limit, leads to pain. This principle can be applied *mutatis mutandis* to our case. We might say that the proper use of the body within certain natural limits leads to its health, while its disuse or misuse leads to its disorder. Thus we can see that physical culture is not all evil; on the contrary, its judicious exercise removes many of the troubles of our life and giving us access to the blessings of health makes our brief existence on earth thoroughly pleasurable.

Now let me speak a few words on the abuse of physical culture. I have defined it as consisting in the systematic and all-round bringing up of the entire body to health and vigour. This is in perfect accord with the fundamental natural law of physical growth and development. Our organisms do not grow by fits and starts, neither does one part develop unusually in advance of the other parts. That is disease and not development. On the contrary, our organisms are subject to the great law of 'Correlation of growth.' And the organs of the body in this normal and healthy condition grow up simultaneously and gradually, any change in all the one part is attended with a corresponding change in all the other parts. Thus it is that helps the organism in maintaining its internal balance and its relation to the external world. Thus it is that helps it in preserving itself against the opposing form of nature and upsetting of this natural balance results in disorder, and when such disturbance is in any degree great, results in death. Hence it is that I insist on an all-round development.

(To be continued).

BENGALI VRATA KATHA.

BY. SYT. F. B CHATTERJI, B A, LL B

IV

One evening Queen Sauaka knelt at the feet of the king, and said to him ! "My husband, my god, I have a boon to beg...Said softly: "Mother dear, fear not. By the grace of God, whom I worship every day, I shall cook even iron peas !"

And, before all persons present there, Behoola cut a crude oven in the earth, placed an earthen vessel on it which she partly filled with water, and into the water she dropped the four and-twenty iron peas that were brought to her. Lastly she put fuel and fire into the oven. The fire burned cheerily, and lo and behold ! in a short time the peas melted and dissolved in the water !

Amala and Saya cried in wonder "Who is this daughter of ours ?"

Behoola's friends said to her "Behoola, thou art surely a goddess come to this world to be an example to us !"

Behoola said with a sweet smile, "Nay, friends, compare not a poor mortal girl with a goddess."

King Chandra was satisfied.

Saya summoned the best astrologer who compared the horoscopes of Prince Lakha and Behoola, and declared the match to be excellent.

And so the marriage was settled.

* * *

V

There was a little hill near the fair town of Champak. On one side of it rippled a river. King Chandra ordered his engineer to build on that hill a citadel of steel, wherein the married couple would pass the night.

So the hill was cleared and the citadel built. When in the evening, the royal engineer having finished his work was going home, a beautiful lady suddenly came up to him, who asked "Thou art the engineer, art thou not ?"

"I am, lady," replied the engineer.

"Thou hast built that steel citadel wherein none can enter."

"I have. If the only gate is closed, no one, not even a fly or an ant, can enter from without."

"Knowest thou me ?"

"I have not that pleasure, lady."

"I am the goddess Manasa !"

The engineer bowed, and said : "What is thy bidding Goddess. ?"

"Make me a hole in any wall of the citadel."

"That I cannot. This will be the basest treachery towards the King, Goddess!"

"What! Thou wilt not! Thou must,—else—What ho! my followers! appear."

And forthwith appeared a score of black serpents with shining eyes. The engineer trembled.

"Wilt thou now do my bidding, engineer?"

"God, forgive me," said the terrified engineer, and went and made the fatal hole.

The King knew nothing of this. He ordered a strong guard to keep the strictest watch round the citadel. A thousand men with swords and spears, bows and arrows, and flaming torches stationed themselves round the steel citadel, and on its roof, and kept cautious watch day and night.

* * *

VI

The marriage procession started from fair Champak towards Nichani. There were in the procession richly caparisoned horses; and elephants with howdahs of gold and silver; and palanquins, and rich men gorgeously dressed and poor citizens modestly attired; and flower men, and fireworks men, musicians and band-men; and jugglers, and torch-bearers and liveried servants. Behind all was Prince Lakha riding on a milk white horse, a sweet fresh garland round his neck and a crown of flowers on his head. On his right was his father, seated on a huge elephant.

Saya gave fitting welcome to each and invited every one to witness the marriage ceremonies.

The marriage is over, King Chandra said to Saya: "Friend, I will take the groom and the bride at once to my city."

This was against all rules of custom. Saya objected, and the ladies also. King Chandra therefore took Saya aside and told him of the fatal prophecy. Hearing which, Saya said sorrowfully: "All! Friend, thou hast done me a grievous wrong in not talking me of this ere before. Who would have given my sweet Behoola to thy doomed son if I had known this?"

King Chandra arrived at Champak with his son and Behoola. Behoola's steps faltered and her heart beat violently, when she with her husband was about to enter the impregnable steel citadel. In trying to arrange her veil, her trembling hand wiped off the vermilion mark on her forehead! She turned pale at this. On entering the room her first act was to put fresh vermilion on.

Lakha fell asleep, and Behoola seated by her husband's side cast

loving and bashful glances at her husband now and again. But an unknown fear oppressed her,—she could not sleep. Presently the Prince woke, and said to her: "Behoola, light of mine eyes, I have fasted all day, and I feel hungry. Canst thou cook me something?" Saying so he fell asleep again.

Behoola improvised an oven, but found no wood. So she tore some of the red silk garment she wore, lighted it at the lamp, and put that in the oven. There was some rice, which she began to cook. It was midnight. The wind outside sighed mournfully through the trees. Behoola's eye suddenly fell upon the wall. What was that black thing slowly creeping out of the wall? A serpent! Behoola quickly rose, poured some milk in a cup and placed it before the serpent. It could not resist the temptation and began to lick the milk. Behoola then took a large-mouthed vessel, and with a swift movement dropped it on the serpent covering it completely. She then turned her attention to the half-cooked food.

Another serpent came soon after, but Behoola imprisoned this one too in the same manner. She had now cooked the food. She therefore called her husband to get up and eat, but he was too sleepy to rise.

So he slept and she kept watch sitting at her husband's feet, her eyes fixed on the hole. She too had fasted all that day. That with fasting and fatigue, her eyes were heavy with sleep. Now her head would droop on her husband's feet, now she would start up and look straight at the hole. When it was nearly dawn, she sank into a deep sleep. Oh, fatal sleep!

A sudden cry of pain from the Prince woke Behoola. The Prince exclaimed: "I have been bitten by that snake!—Behoola, I die!—And Behoola saw a snake fast disappearing through the hole, having fulfilled the terrible mission of the terrible Goddess Manasa!

* * *

VII.

King Chandra did not sleep a wink that fatal night. An hundred times he had gone round the citadel to see if the guards kept proper watch. Seeing the approach of the dawn, he thought that the danger was over. But why did his heart tremble so? He hurried towards the citadel. Queen Sanaka with her maids followed him. A suppressed sound of weeping reached their ears as they came near the citadel! The door opened, and with their hearts in their mouths, they entered!

Behoola was weeping with the head of lifeless Lakha on her lap! Sanaka fell fainting on the floor at the sight, and Chandra tore his

hair and rushed out of the room like a mad man.

A person dying of snake-bite is not cremated. So they made a raft and placed the dead body of their dear Prince on it.

Behoola went and sat on the raft beside the corpse of her husband. Not a tear in her eyes now,—she was perfectly calm. She simply said : “I will go with my husband !”

Sanaka came weeping and said : “Behoola, my unfortunate daughter, what is it that thou art doing ? Whither wilt thou go ? My poor girl, thou hast not yet broken thy marriage fast and thou lovest thine all ! But come away, come to me, come to thy home. Else, how can I bear the grief for my Lakha ? I shall try to forget that by looking at thy sweet face.”

But Behoola stirred not from the raft. She said : “Mother, thou art wise. Why then thou sayest thus ? A woman’s place is beside her husband. I follow my husband till I bring him back to life, or—die. I have committed no sin ; why then should my husband die ? Mother, bless me that I may obtain my heart’s desire.”

“God grant that thou mayest, my child. But whoever has heard of the dead brought to life ? Thine is a rash vow, but it were sin to say, Nay, and it grieves me sore to say Yea —”

The people flocked in large numbers at the riverside. They cried : “Mother Behoola forsakest us thus ? We the people of fair Champak, are thy children,—leave not thy children

Behoola replied. “I shall come back, my children. Now I go to seek the restoration of my husband’s life —Pray you all that I may obtain it.”

And the raft flashed away !

* * *

VIII.

News of Behoola’s floating on a raft with her dead husband spread like wild fire far and wide. When Behoola came to Nichanee, she found her parents and brothers and half the town at the riverside.

Amala cried : “Oh my daughter ! what has brought thee to this state ?”

Behoola pointed at her fair forehead and replied : “Fate, mother, and my past life’s misdeeds !”

Saya exclaimed : “Behoola, dear, this cannot be. What was in thy fate has happened. Come now to my home and live with me. Oh ! I cannot leave thee to crocodiles and other monsters of the water ! Thou art beautiful, and there are dangers.”

But Behoola shook her head sadly and said : “There is God overhead.

He will protect me I shall come again when I have got back my husband's life. If not -"

"No, no," exclaimed the poor mother, "Thou must not go. Come back, come back, I pray thee, Hari, my son, jump and stop her."

Behoola raised her hand and said - "Mother, if thou stoppest me, thou committest a great sin. Hinder me not, but pray that I may win back my husband's life."

The men and women wept, and prayed in their hearts that she might get back her husband's life so precious to her.

And Behoola flashed away!

IX

Who goes there? Who goes there on the raft with her dead husband on her lap? It is Behoola. Thou hast seen a partner in life, behold a partner in death! Thou hast seen the vermilion on a wife's forehead, behold it on the forehead of a widow!

Behoola flashed on and on, she knew not whither she was going, she knew not where or how she was to get back her husband's life. Whenever she touched at any river-side village, kindly women brought her food, and Behoola thanked them and said "Good mothers, pray for the life of my husband," and they cried "Behoola, we pray with all our heart and soul that thou mayest get back the husband."

One day Behoola came to a village where an ugly and vicious fisherman was catching fish. He was so struck by her uncommon beauty that straightway he proposed to her to be his fourth wife. But when he saw that Behoola did not even cast a glance on him, he got enraged, and jumped into the water to catch hold of her. But a swift current caught him, which carried him on with an irresistible force!

The dead body now began to decompose, and assumed a ghastly form, but Behoola nursed it as tenderly as before.

Another day Behoola observed that the raft had given way in several places. Seeing this Behoola cried in despair "O God thou hast taken mine all, and grudgest me even this frail raft! Well, it matters not. My husband and I will sink together at this place. I will die happy."

But on looking again Behoola found that the old raft had been made entirely new!

At another town, a doctor assured her that he could restore her dead husband to life. But when Behoola saw the wicked look he cast on her, she let her raft float on.

And the raft floated on for many days, weeks and months. The

dead body was now a mere bony skeleton. And Behoola too was not the same Behoola. The roses had vanished from her cheeks, there were dark circles round her beautiful eyes, her fair body was thin;—'Nichanee's fresh flower of fourteen spring's had faded !

Midnight on the broad river ! Dark clouds overspread the sky,—neither moon, nor star, nor land was visible ! Deep darkness all round ! The wind and the river moaned with many voices ! Behoola was seated on the raft with her husband's skeleton in her arms, and ten paces from raft, two large crocodiles with hungry eyes swam along ! A sudden bewilderment and dizziness came over Behoola. She seemed to forget whether she was on a raft, on in fair Champak, or in Nichanee, on earth or in air, or where. Suddenly a mocking voice, splitting the thick impenetrable darkness, cried : Foolish Behoola, can a corpse live again ? Turn back and go home." And Behoola exclaimed fearlessly : 'Evil spirit and vile tempter, for such thou must be, I fear thee not ! Thou canst do me any harm.' That voice then was heard no more

The next moment she saw, or she fancied she saw, a beautiful landscape bathed in soft moon-light, and on a green lawn were many brave men and fair women singing and dancing merrily. Round about them delicious gardens bloomed, and rippling streams wandered wild. One of the youths, with a garland of sweet flowers in his hand called Behoola and said ; "Fair Behoola, what dost thou do with that ugly skeleton there ! Cast it into the water, and come here ! Thou shalt bathe in fragrant water, and shalt have gay clothes and bright garments. Wear thou this sweet garland round thy beautiful neck, and come and join us in merriment ! Thou knowest that a woman's fair youth is fleeting. Come then, whilst thou hast it, and enjoy. Thou shalt know no sorrow here." Behoola shut her eyes in disgust

Then sudden chill came over her. She felt so cold that she shivered and shook like one who has the ague. The cold wind cut her like a sharp knife. She then saw a richly furnished room where a pleasant fire burned cheerily, and on a warm bed reclined a handsome youth. He said : "Fairest Behoola, all is warm and snug here, Come and lie with me."

Behoola turned her face away, and her eyes fell on the two hungry crocodiles, who cried in a human voice : "Mother Behoola, thou art kind-hearted. We are hungry. Give us those bones to eat which are of no use to thee." Behoola shuddered and hugged the skeleton and clasped it tightly to her bosom.

Now Behoola saw her mother Amala lying with dishevelled hair on the floor and crying piteously : "Behoola, my darling ! Where art thou ! Come, come to me quick, or I die !"

Behoola could bear no more. She hid her face in her hands and wept.

(To be continued.)

A CAR FESTIVAL.

To the sturdy English mind, India is a land of mystery, but—strange contradiction of the sturdiness or perhaps because of the very sturdiness—the more the mysteriousness of this beautiful land of ours, the greater is its charm and attraction for the Englishman. And yet to us Indians the mystery is not apparent. We are even apt to question its existence. But we must remember that “the prophet is not honoured in his own country.” Mystery is, after all, sometimes only another term for understandableness. And therefore let us not quarrel with the mystery.

Not the least of the things that contribute to this impression of mystery are the festivals of India. The foreigner comes to these festivals and stands wondering at the strange rites and ceremonies, the strange faith of the people, the strange worship. And indeed strange and suggestive is the worship of these people of ours. One is inclined to ask, how could the people of a land, which was famed in ancient times for the philosophy of its religion worship like this? And yet perhaps such a worship is but the natural outcome of the ancient religion.

I have the pleasure of seeing a car festival from close quarters some days ago. India is full of temples dedicated to Vishnu *the Protector*, and Siva *the Destroyer*. Many festivals are organised for the worship of these gods. The car festival is held with the intention of banishing existing evils from town and country. It begins with the ceremony of hoisting of the flag, with the accompaniment of the recital of *Mantrams*. It is noticeable that this flag—hoisting ceremony, implying in this instance that a sacred cause is on hand and that the surroundings have been purified and rendered holy, is the same as that at the installation of kings and emperors. There is the process of the pouring of holy rice on heads of the people there, and it is said in several parts of the *Vedas* that those who receive the holy rice on their heads are freed from all evils.

It was imposing to watch the huge car standing in the midst of a plain with crowds of people all around it. Tawdry as some of the decorations are, they were at least well arranged and showed thought and care on the part of the decorators. Rising three or four tiers high, on squat thick wheels, adorned with tinsel and paper decorations, with strings of flags and Chinese lanterns, with lines of tinkling bells, with newly painted figures of horses in front, the big car towered stolidly before us. Though the time fixed for the starting of the car was long passed, the car stood

still immovable in the plain; and when we asked the cause of the delay, we were told that the god had not arrived yet from the temple. So I waited for the god, and soon the procession appeared. The spectacle of the god seated under his umbrella on the gilded litter was very imposing and attractive. The people clapped their hands and shouted with awe and rapture. Quickly the god was taken three times round the car and then was carefully hoisted into the principal compartment of the car. Two very long, thick, and strong ropes had been attached to the car at front, and two more at the back, these latter to be used when the car was taken back to its usual place. Quickly the people arranged themselves in two huge lines at the front ropes sometimes. When the heavy car refuses to move coconuts are broken on the wheels and then the huge thing started and went along fairly to the accompaniment of a shrill Indian band and the pretty tinkling of the bells strung all round the car. The sight of a crowd generally has an exhilarating effect on people, and it is no wonder that the waired bustling scene, the dense shouting throng of people, the shrill sound of the flute and the clanging of cymbals, have the effect of intoxicating most of the people around. Crowds of happy people thronged the car, here and there were little bazaars of sweetmeats, here and there little shops of toys had been arranged to attract the excited children. In different places different shows on a small scale were taking place. Here was a band of excited people singing and dancing; there was a group of rude villagers singing songs and reciting the wonderful story of their god Jagannath. What spirit, what wonder is in their exhibitions! The actors are almost hypnotised, as it were. Here are two nautch girls dancing their pitiful dances, there are people sending off crackers and fireworks. A sudden hush falls on the immediate circle around. Hush! a balloon—an ordinary paper affair crudely filled with smoke from a burning cresset—is going up. The dim light shines for a moment on the upturned faces of the people, then the din commences again.

It was indeed an exhilarating sight, and in the midst of it all stood the huge car, towering higher than some of the trees around, decked with tinsel, and gold, and jessamine garlands and illuminated with innumerable little lights. In the middle of the car, under a gorgeous red awning, was the figure of the god, and standing by him was the priest with his clean-shaven puffy face and small twinkling eyes.

K. B. BOSE.

STATUS OF HOMEOPATHY IN INDIA.

It is to my greatest surprise I hear that those of us who hold American degrees in medicine whether Allo or Homeo have thrown our lots with students who have undergone studies in the local schools to get themselves recognized by this Board. Such a law is possible only in India. In place of encouragement we are rather discouraged by such laws and regulations so that no student will go to study medicine in future to America. I for one should like to know why special laws and regulations are made for American-retained doctors only? Why the same law should not be applied to those who graduated in medicine outside India? If, before the eyes of the Board of Members, American doctors amount to nothing, why then some of the books which are written by these men and are classed as the standard works in medicines are allowed to be taught in medical colleges? Are they not the standard works in medicine? There are hundreds who are nothing but quacks practising whether it be Allo or Homeo in India without any restriction. Why is there no restriction placed on them? Had it been so, thousands of lives might have been saved from the jaws of these men. Certainly by all means quacking ought to be stopped. Such laws will have no effect on them, excepting lowering the status of the America returned doctors before the public. I do not know whether they have taken the trouble to investigate regarding these colleges before such suicidal step was adopted. Though at present majority of the doctors hold diplomas from American colleges are Homeopaths, but there are some allopathic doctors as well but their numbers are few at present. It matters very little whether it is Allo or Homeo, we should be up and doing to protest emphatically against the recent decision of the Board. By taking such examination hereafter graduating in medicine from these colleges of which every one of us is proud to belong. Will not our standard lower us hereby appearing in such examinations? Why shall we condescend to it when these diplomas are recognized all over the world? Why then should it not be recognised in India? Some may raise a plea of ignorance about these colleges. But their so-called explanations are not accepted in the nineteenth century. This is not the way to judge the intellect of a very high class. I only appeal to the Board that they should be proud enough to see the merits of these doctors who have studied medicine in America after undergoing great trouble, hard labour and much money. If this is the reward for us, certainly it does not speak the true justice of the Board. Recently our allopathic brothers are making gigantic preparations to fight the influenza once more with all the new and up-to-date methods, while we Homeopathic

practitioners in India are doing nothing but filling our purse with glittering dollars. It is not at all proper for us to do so. I appeal to my brother physicians of our school to do some sort of propaganda work on this line through the medium of daily papers and I am sure the editors will be very glad to help us. Their support will certainly help our cause a great deal.

Let the public know that we have some good remedies which are quite applicable in such diseases. I for one would ask the permission of the Government to give us some beds at least in the local Hospitals where qualified Homeopaths are available. And a record be kept of the cases treated of, by which the Government can judge our merit. If the Government does not agree to this proposal then certainly Homeopathic charitable dispensaries can be opened by the local municipalities, for this purpose and it will not be quite as expensive as allopathic. Again the native princes may judge the efficacy of Homeopathy by opening such institutions even temporarily in their States. If the result is proved satisfactory such institutions ought to be allowed to be run with the State permanently. No doubt there are many modern states who are experimenting many things new, will they not then kindly introduce this system of medicine into their states? It is recognized as a system of treatment in Europe and America and the Homeopathic doctors are allowed to hold high position in the state. Why should then the Homeopathic doctors be not employed for such purposes in India? As ill luck have it, the kind Government does scarcely give us any practical recognition. It is the general belief among the public that Homeopathy is more suited for the children. Why not then have we a modern institution in India when such institutions are flourishing in hundreds in America and other civilised countries? I trust some kind-hearted philanthropist or a native prince will come forward to our help by building an institute in memory of some dear ones. Such institutions are wanted in India as we have almost none of its kind whereas there are hundreds of allopathic hospitals all over India. It is only because people hear much of allopathic whereas we Homeopathic physicians caring very little how we are looked upon by the public. No doubt we are in minority and if we as a school of Homeopathy want to exist we must get busy otherwise we are sure to be doomed in near future.

DR. B. K. BOSE, M. D.

SIR CONAN DOYLE AND SPIRITUALISM.

DESCRIPTIONS OF THE NEXT WORLD.

SIR ARTHUR CONAN DOYLE delivered the first of three addresses on the 15th June at Queens Hall on "Death and the Hereafter." Dr. Abraham Wallace presided

Sir Conan Doyle traced the growth of his personal conviction since his first study in 1866. After he read the life of D. T. Holme he was convinced. Even so, he could not see any bearing that this had on religion. Then the war came on and the war made all of them a little more earnest in their feelings. They had a lady living with them who discovered quite by chance that she had the power of automatic writing, and she wrote a great deal.

After giving an instance of a prophecy that the brother of the lady in question would escape from Germany by train, as he in fact did, Sir Conan Doyle said all these phenomena were really nothing at all. They were simply the ringing of the telephone bell to call attention. They were what the miracles of Christ were to Christ's teaching. He next wrote a little book "The New Revelation" and hunted round for a medium and found a female medium, who was very good. Mother and wives and fathers wrote to him for advice and his answer was—"Here is this medium; it will cost you half a guinea; it may be worth your while to come, and you may get something; if you do let me know." These people went to her and afterwards wrote to him telling what had happened. Out of the first 26 reports of her mediumship 24 were entirely successful—and that was a better average than they got on the London Telephone Exchange. The results had nothing vague in them; they were perfectly marvellous; and the medium had no possible means of knowing. Since then she had been a little overworked and the results were not so good. When he took them the other day there were 36 successes and 44 failures.

Having admitted that there was the strongest possible presumption that these messages come from those who had passed in was natural, continued Sir Conan Doyle, that they should ask those who had passed to tell them something about their present conditions. They said their world was very like the world we were now in. It was so like that many people could not be persuaded they were dead. They said it was a very beautiful habitation, and their present life was exalted, beautified, and extraordinarily happy. They had a busy life. They talked about artistic, literary, dramatic and musical faculties.

About God they knew no more than we did. When they talked about Christ they talked with great reverence, and with some knowledge.

They looked upon Christ as the highest spirit with which they were brought in contact

The Churches, Sir Conan Doyle went on to remark, were all attacking them on the ground of diabolism. The Churches could not afford any longer to ignore these things. There were now 352 spiritualised churches in Great Britain. They had not come to weaken the Churches, but to strengthen them against materialism, which was their real enemy.

Sir Conan Doyle was frequently cheered during the delivery of his address.—*from the A. B. Patrika*

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THE MAHAMANDAL NEWS.

We deeply regret to have to announce the untimely death of H. H. the Maharaja Bahadur of Surlana. The Maharaja was pious and beloved of his subjects, one and all, he had a deep attachment for the spread of education and was a sincere patriot. He tried his utmost to spread the Hindu religion and educate the people of his State in his ideals of *Bhakti*, and Brotherhood to unite the people in bonds of fellowship and love, and inspire them with ideals of national glory. He was simple and honest and did many things good for his State. He was the first Samarakshak of the Bharat Dharma Mahamandal and took keen interest in the welfare and improvement of this religious Institution. His loss can hardly be repaired. May his soul rest in peace in heaven.

Swami Dayanandji Maharaj has come back to headquarters at Benares after touring in some chief towns of Bengal and Orissa. Wherever meetings were convened and wherever he delivered speeches on the Sanatan Dharma his speeches were greatly appreciated by the audience and were interrupted at intervals by vociferous loud cheers.

With deep regret we have to record the death of H. H. the Maharaja Bahadur of Bhavnagar, the melancholy event took place very lately. The Maharaja Bahadur had a great faith in the Sanatan Dharma and great respects for Sadhus and Sannyasis, he had a great love for education and did many things good for the improvement of his State. We pray that his noble soul may rest in heaven!

Again, we are sorry to hear the death of H. H. the Maharaja Bahadur of Ajaigarh. He was versed in Hindu Shastras and cheerfully led his pious life all along with strictness. To do good to the human beings

was his life's principal aim. In the Maharaja Bahadur the spiritual element was predominant. He had a striking patience and a strong will. May the Almighty Father translate his holy soul into heaven !

There was a long-felt want of Ayurveda Vidyalaya and Pharmacy in Benares. By the energetic efforts of some experienced and well-educated in Ayurveda Shastric Kavirajes an institution under the name has been founded. All the Ayurvedic Professors are taking keen interest in, and great care for, imparting education to their medical pupils. The results of the Institution are very satisfactory as seen in the Annual Title Examinations published elsewhere. Within these few years the Sammilani has won a good name, and the people around have at last truly appreciated its usefulness.

We are very glad to hear that Raja Pratap Bahadur Singh Shabeb Bahadur of Kuruwar, Sultanpur (Oudh) has kindly consented to accept the Chancellorship of the "Benares Ayurveda Sammilani." The Raja Sahab is the scion of a noble, ancient and aristocratic family, and is well-known for his resuscitation of Ayurveda. He is simple, honest and high-minded and a staunch advocate for the spread of education. He is a true Dharmic Hindu and has a charitable disposition of mind. The illustrious Raja Bahadur is always prepared to do good for his country and is pleased when he comes to any use to any person or any public body. Under his patronage the Institution will, we may reasonably hope, much improve. It is not out place to mention that the Committee of the "Sammilani" cannot raise the status as they should, for want of funds. There are many rich men in our country. We request them to untie the strings of their purse and kindly give away their mite towards the support and improvement of the "Sammilani."

We are told that the Secretary of the Leper Missions, Salkia, (Howrah), is arranging, with the help of the Government of India, for an extended trial by some 15 or 20 qualified medical men and women, of the most successful remedies yet discovered. In this way the Mission is doing its best to solve the problem of the best treatment for this baffling disease. H. E. Lady Chelmsford has been very kindly taking an active interest in this matter. It is hoped that the experiment will be pushed on with vigour by the kind-hearted persons who have taken it in hand.

We are requested by Kaviraj Nishikanta Vaidya Shastri, Asstt. Secretary to the Ayurveda Sammilani to publish the following:—

**THE RESULT OF TITLE EXAMINATIONS HELD IN THE KASHI
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1918.

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2. Jogeshohandra Sankhyatirtha, do. ...do.

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6. Bhagavandatta Sarma, Jayapure Ayurveda Vidyalaya

CORRESPONDENCE.

TO THE EDITOR

The sanctity and hoary antiquity of Shri Kurukshetra the '*Dharm kshetra*' of the Hindus, require no elucidation. The very name excited love and reverence in the heart of a true Hindu. But the iron hand of time has played havoc in the case of this holiest of the holy *Tirths*; almost all the tanks, lakes, and shrines are in a dilapidated condition. Sacred places like the one where Shri *Bhagwat Gita* was initiated and preached to *Arjun* by Lord *Krishna* and fort of *Abhimanyu*, the son of *Arjuna* are simply in ruins.

In a grand Conference of the orthodox Hindu Community held at Delhi in the X'Mas week of India, a Committee of some influential leading members of the community belonging chiefly to Upper India was appointed to take proper steps and draft measures for the restoration of this *Tirth*. It was announced in the Conference that the Maharaja of Rewa a native State in Central India, had already promised a donation of one lakh towards this restoration. Ever since the formation of this Committee, I, as its Secretary, have been in constant correspondence with the District and Canal authorities at Karnal, the Rewa Durbar and other persons interested in the scheme. I paid a visit to Kurukshetra and saw all the sacred places, taking notes of the needs and requirements. I found that an adequate supply of water was the first and foremost desideratum. Pilgrims who visited the place in millions on the occasion of the Solar Eclipse had to bathe literally in mud, all the kooops and tanks being choked with silt or full of stagnant water. Apart from rain water the

Chatang Nala used to feed the Kurukshetra tank in the rainy season, but for the last forty years the Nala has been silted up. The District Board of Karnal have resolved to restore this Nala on condition that half the cost of restoration, which has been estimated at Rs. 12,000, is contributed by public subscription. But the supply of water from this Nala, if and when restored would only be forthcoming during the rains. The Western Jumna Canal passes at a distance of only a few miles. A Channel cut from this Canal would solve the water difficulty and be a permanent source of supply. Rai Sahib Lala Banarasi Dass, a millionaire and public-spirited Rais of Amballa whose generosity in work of public utility and for Dharmic causes is well-known, has promised to bear the whole cost of the excavation. In this connection I met Dewan Tek Chand, I. C. S., O. B. E., Deputy Commissioner of Karnal who evinced great interest in the scheme and very kindly undertook to correspond with the Rewa Durbar on our behalf, to get projects and detailed estimates prepared, and promised help and co-operation in other ways open to him. The executive engineer of Western Jumna Canal considers the channel scheme feasible and has agreed to get a project prepared.

The Hon'ble Sir Shankara Nair, happened to visit Kurukshetra when I was there. I had the honour of an interview with the Hon'ble gentleman and found in him a true Dharmic Hindu. He expressed his full sympathy with the scheme and promised every assistance in his private capacity.

Half the donation promised by the Rewa Durbar has already been realized and deposited in the Bank of Bengal. But this gift is by the Maharaja's wishes to be ear-marked for the restoration of the main central tank only. Funds will be needed for the repairs of other tanks and buildings, etc. When detailed schemes and projects are ready a regular appeal will be issued and we have no doubt that the response from the Hindu community will be full and hearty.

Yours sincerely,

DALI RAM,

President, Shri Sanatan Dharam Sabha, Patiala,

and

Secretary, Kurukshetra Restoration Committee.

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CONTENTS.

	Page.		Page.
1. Universality of the Sanatan		4. Chit Sakti	
Dharma	245	By Sir John Woodroffe ...	254
2. Necessity of Religion in Politics		5. K. Sadhuism	259
By Swami Dayanandji ...	247	6. Mahamandal News	267
3. Spiritual Life in the World		7. Correspondence	273
By K. B. Bose	249	8. Reviews	274

NOTICE.

We invite from our readers questions on Hindu Philosophy and Religion, which will be answered by the Bureau of Seers and Savants, and Association attached to the Bharat Dharma Mahamandal Benares. We hope that Seekers of truth will avail themselves of this opportunity of having their doubts regarding matters removed.

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A MONTHLY REVIEW OF HINDU RELIGION, PHILOSOPHY, SCIENCE,
LITERATURE AND SOCIAL LIFE.

Vol. VIII.]

SEPTEMBER 1919

[No 9.

UNIVERSALITY OF THE SANATAN DHARMA.

It is Dharma that keeps up this rising chain of evolution, from which there is no escape * Who can resist this all powerful Divine Dharma ? Knowing the Law, we can but work with it, we can help it to work smoothly, and it is sure to take us to our Destination. Going against the Law, we hinder our evolution. Dharma itself teaches us how to work smoothly and harmoniously with it, so as to ensure our safe progressive evolution

All Jivas, other than man, are completely under the power of Prakriti (Nature), and follow her laws automatically. These Jivas are lovingly nurtured and brought up by her as by a fond mother. Like dutiful children, while in the lower stages of evolution, they obey her commands instinctively in all actions, e. g. in eating and drinking, in sleep, in coition, and so forth

Now when the Jiva becomes a man, the highest developed being on earth, he develops the power of reasoning and intellect, and particularly a free will, and gaining knowledge, acquires tremendous powers for good or evil. He now aspires to gain mastery over Nature to a certain extent. Mark how man by his knowledge of Nature's Laws utilizes her forces to serve his own ends ! As a consequence of his vast powers, which give birth to pride in him man dares to violate the laws of Nature. The result is that the gradual and steady evolution of such an individual is retarded, and down he must go to the lower stages. It is Dharma alone which can lift him up again.

* उन्नतिं निखिला जीवा धर्मेणैव कृमादिह ।

विदधानाः स्ववधाना लभन्तेऽन्ते परं पदम् ॥

—पुराणसंहिता ।

It might therefore be said that going with Nature, and never against her ; following her laws, and evolving gradually till at last we reach the purpose of our evolution, is Dharma. And falling back into the lower stages of evolution by acting against Nature and her laws is Adharma.

Dharma in Man.—The Indian Rishis explain the term Dharma in yet another way. They say that all created things have three gunas or principles, viz. *Satwa*, (or goodness, light, happiness, purity &c.), *Rajas*, (or activity), and *Tamas* (evil, darkness, ignorance, inactivity). * Those actions that suppress the principles of Tamas and Rajas, and promote the growth of the principle of Satwa, are Dharma. †

In the universe the principle of Rajas manifests itself as the force of attraction, and Tamas as that of repulsion. That which keeps the equilibrium of these two principles in the world, is Dharma as already pointed out.

In man, Rajas manifests itself as *Rag* (or attachment) and Tamas as *Dwesh* (aversion). Whenever there is a balance of these two in the human heart, Satwa in the form of knowledge makes its appearance. All action that brings about this state is Dharma.

The Jiva, according to the principle of evolution, passes successively through the stages of the plant life, the germ-life, the egg-born life, and the sac-born life, developing higher and higher consciousness and power till it reaches the state of man, where its consciousness is fully developed into self-consciousness. It is therefore that no being other than man is responsible for his good and bad actions, or in other words, for *Punya* and *Papa*. ‡

Those actions of man, whether of mind, body or speech, which increase knowledge that leads to the discrimination of *Dharma* and *Adharma*, have been called Dharma in the Vedas.

The Dharma of the Hindus.—The Hindu Dharma is Nature's inexorable, Universal Law. As this law is all-pervading, so every one, every nation on the face of the earth abides by the Hindu Dharma consciously or unconsciously. All religions of the world come under this Dharma.

* The nature of these gunas has been explained in another chapter.

† सत्त्ववृद्धिकरो योऽत्र पुरुषार्थोऽस्ति केवलः ।

धर्मशीले तमेवाद्भुतं केचिन्महर्षयः ॥

—पुराणसंहिता ।

‡ मानुषेषु महाराज धर्माधर्मौ प्रवर्ततः ।

न तथाऽन्येषु भूतेषु मनुष्यरहितेष्वपि ॥

—महाभारत ।

We hear the names of various faiths passing under the name of Dharmas such as Buddhism, Jainism, Christianity, Mohammedanism, &c. But India's time-honoured Dharma is called *the* Dharma and includes all these faiths. It is the Universal Dharma.

Although in modern times, various fancied names have been given to this Eternal Dharma, yet in the sacred Scriptures, no other name for it by reason of the universality, liberality, peaceful tolerance and an all-embracing purview as of the Omnipotent God Himself, which characterise it.

The three Guans.—Dharma or Divine Law, also called Shakti, has been considered in our Shastras in three aspects as already pointed out viz., Satwa, Rajas, and Tamas. These three pervade the whole creation. The preponderance of Satwa in man makes him pure, good, contemplative. Rajas makes him active. This principle preponderates in western nations. Tamas gives rise to bad thoughts and evil passions.

It ought to be the aim of every man to increase the Sattwa Guna in him. For, this Guna positively helps the natural evolution of the Jiva towards his goal, while the others hinder it.

The growth of Sattwa in man makes him selfless, and self-denying, pure and holy, just and merciful—it gives him peace and bliss. So his path to the goal gradually becomes straight and easier. Therefore actions that help the growth of this Guna is Dharma (*To be continued*).

B. D. M.

NECESSITY OF RELIGION IN POLITICS.

(BY SWAMI DAYANANDJI).

The problem of politics has become a dominant passion of the day and the best brains of India are therefore deeply engaged in launching new-fangled ideas and speculations calculated to bring about the political upheaval of India. The tension of feeling in this direction has out-grown the bounds of saints to such an extent, that anything seemingly running counter to the current ideas of politics is viewed with disdain by the platform leaders of the day and they are miserably lacking in the patience to consider that there is no cloud without a silver lining and the apparently ominous spectacles can be redounded to the abiding welfare of a nation. For instance, not a few of our politicians have strangely estranged their hearts from the cause of religion and feel no hesitation in casting reflections on the principles of Hindu Dharma that they invariably tend to force back the wheel of national progress and are fraught with not a single element indispensably required for moulding the destiny of the Hindu nation. The object of the present article should therefore be to chalk out a

path of Hindu national life in which religion instead of dragging back the destiny of dragging back the destiny of the Indian nation will invariably prove to be the greatest manning factor in it. We hail the prospect of political redemption for India as advanced by the benign Government because it opens to the Indians a new vista of national life and undoubtedly constitutes one of Rishi-ordained items of Raj Dharma.

The democratic principle of Government, how much enchanting it may appear from a measured distance is always instinct with a spirit of dissension which in the long run is sure to bring about the devastation of an empire. It is for this reason that the system of unqualified democracy has never been advocated by the wise Rishis of yore and a golden mean between despotism and democracy has been exhorted to be the only source of abiding peace and progress of every nationality. We should therefore accept the tendency of the times with a degree of reserve and view the present day political movement not as an end in itself but as an inevitable means to secure some higher and more sublime end. We will however deal with this momentous topic in another four discourses and pick up at present the thread of the subject proper, viz., the necessity of religion in politics. The wise Manu enjoins an excellent quotation in this respect to ensure the veracity of his doctrine. It runs thus—

नामदा चतुष्टोति नाक्षत्रं ब्रह्म वदते ।

ब्रह्मचर्यं तु सम्पुक्तमिह चासुत्रं वदते ॥

The Kshatriya power in conjunction with the Brahman power can safely guide the destiny of nations here and hereafter. Exerted alone none of the two can wield authority and compass the desired end. The former is equivalent to political prerogative and the latter signifies the right of religion. One in consonance with the other works miracles in the domain of national emancipation. This is the spirit of the Sanskrit text and it is seriously borne out by the History of the world. No nation can maintain an enduring base of life, not less take a large stride in the sphere of politics without being prompted by the sincere spirit of religion. Let us now dive deep into the philosophy of this historical truth affecting the lines of nations. The thirst for material pleasures is such a morbidly recurring passion that once obtaining hold over the heart of a nation, it is never extinct but always produces a hankering temperament. Truly the Mahabharat says—

न जायते कामः कामानासुपभोगेन शान्तिरिति ।

इति वा कृष्णवर्मैव नृप यमाभिवाचते ॥

Godless material science coupled with an insatiable desire for political aggrandisement is sure to bring in its train such hankering

humours. The temptation for the glass of novelty is another answerable accompaniment of such animal passions. The old ingredients of pleasure—the old wives or the old husbands—soon lose their enchanting abilities as their glare of novelty fades away. Any nation or individual therefore, under the serious sway of such carnal passions cannot find a moment's peace of mind but always gets a burning heart for new centres and elements of material pleasure. The higher ideal of human life being lost sight of, the heart always rolls in the mire of baser passions and the thirst of life is not alloyed with the property or family pleasures already in possession. Abnormal ambition like a rapacious wolf gnaws at the peaceful vitality of being and the whole life is reduced to nothing but a mass of misery. The heart panteth after things never destined to be secured, energy exhausts itself over aims never to be satisfied—the result is inevitable struggling of life, rampant spirit of jealousy and international war in the long run. The terrible downfall of the ancient Roman Empire brings into bold relief the veracity of the above statement. The ancient Romans before the dates of the medieval period used to wield undisputed influence over the whole of Europe. There was no other monarchy to dispute their all-engrossing right. Gradually it came to pass that intoxicated with authority the Romans lost the balance of their mind and plunged headlong into the deep mire of sensuality. What earthly power can stem the tide of carnal passion as it domains over the heart of a nation at the zenith of national prosperity. The whole energy of the Romans was concentrated upon the discovery of the diverse elements of carnal pleasures and as novelty proves to be the potent factor in administering charms to this obstinate passion the luscious temperament of the Romans soon failed to be susceptible to debauchery within the level of humanity grovelled down into the heinous forms of brutality. Thus wallowing in stinking wind of luxury the Romans lost any reserve or restriction for the same and public theatres began to be engaged for the shameless display of such atrocious crimes. (*To be continued*).

SPIRITUAL LIFE IN THE WORLD.

There is, in both East and West, a feeling, - more clearly expressed in the one case, perhaps, than in the other—that in order to live a purely spiritual life, one must leave the world and all that belongs to it, and live in retirement. And so the Sadhu of India goes and lives in the jungle or in a cave, or he wanders from place to place with his staff and begging bowl. In the West some of those who are full of religious aspiration, and

who long for the knowledge of God, will go and live in a monastery or convent, renouncing all the ordinary pleasures and pursuits of life. But the intensely practical spirit of the West is shown in the fact that the majority of those in whom the desire for spirituality is strong, find an outlet for their aspiration in works of charity, going about among the poor and sick, trying to help and comfort them; for they feel that in serving man, they are also serving God. It is not of such that we are thinking just now, they are following a path of service in the world, which will surely lead to good, even though perhaps they may not yet be reaching great heights of philosophy and metaphysics.

But if we ask of the other class of religious men what is their aim in leading the world, they will probably agree in answering that they wish to find union with God, and that this can best be done by refraining from all the activities of the world, and devoting themselves to meditation. No one can for a moment doubt the usefulness of meditation, indeed its absolute necessity for one who wishes to develop his spiritual nature; and there is undoubtedly a time in the spiritual development of all when retirement from the world becomes not only helpful but essential. But it is questionable whether in the majority of cases where it is practised, the right time for it has yet come. And it is well that any of us who have a few moments to spare for such thoughts in the rush and turmoil of modern life, should ask ourselves what a spiritual life really is, and if it be not possible to live such a life, except perhaps its final stages, while yet in the world.

Probably all will admit that true spirituality is the effort to unite oneself with God. But have we all realised that this means also uniting ourselves with man? For surely if we would be one with God, we must be one with Him in all those forms into which He has poured His life, and in which He is manifesting Himself. And now many of those who wish to be one with God, are equally willing to identify themselves with their fellowmen, to recognise that the sorrows of the world are *their* sorrows nay, even that the sin of the world is *their* sin. It has been said by one of deep insight into the heart of being, "Do not fancy you can stand apart from the bad man or the foolish man. They are yourselves, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create *Karma*, which will bind you to that thing or person till your soul recognises that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your *Karma* is inextricably interwoven with the great *Karma*."

Far are we from being able to realise this in our lives, that probably it is but few of us who can even fully understand what is meant by it. The following story was told by a man of intelligence and integrity, who vouched for truth; and those who are convinced of the unity of all life, will not find it difficult to believe. "A certain merchant went to a distant country for purposes of trade: and while there, met a true Sannyasi, one of pure life and thought, intense sympathy and deep understanding; from him he (merchant) learned the meaning of unity. After some years he returned home, and on arriving at the Railway Station hired an ekka to take him to his village. On the way the driver gave the horse a smart cut with the whip. The merchant cried out as if he had been hurt; whereupon the driver said, "What is the matter? it was horse I struck, not you." "Nay," said the merchant, "I have felt the blow equally with the horse." And, baring his back, he showed the astonished driver the mark of the cut of the whip. In these days of scientific knowledge and materialistic thought, such a story may be doubted and scoffed at, but it is not difficult to conceive that one who has learned to feel unity of all life, and to realise that the form is the outer covering of the life, and not merely to say he believes in these things, may also feel, even in his physical body, the pain of other forms. It is doubtful if any of us will be able to realise our unity with God till we are thus able to feel the pain of others as if it were our own. Then let us not be too quick to imagine we can reach such unity by merely retiring from the world and sitting apart in the jungles and meditating. It is in the world, through its bitter pain and anguish, that we learn the meaning of sayings like these; then when that is learned, it will indeed be our right and our privilege to retire, but it will be in a different way from that which is usually practised.

There is another point to consider. It is questionable how many of us as yet would be able to feel real joy in the presence of God, to say nothing of union with Him. Let not any good readers who have been taught to regard union with God as the highest goal of humanity, be shocked at this! But think for a moment what the presence of good in all his greatness and beauty would mean to us and then let us ask ourselves if we are yet ready to feel unbroken bliss in union with Him. If a cooly from the hill sides were brought to live constantly in the company of a man of intelligence and refinement, what community of interest would there be? The thoughts of the latter are not the thoughts of the former; the interests, the aims, the aspirations of the one are quite apart from those of the other, the cooly might serve the other with admiration and affection, but he could not feel himself one with him, and could not associate with

him with the same freedom and pleasure as with one of his own class. Yet there is the same divine life in the one as in the other; the difference is only one of development, of time, of age; the cooly in the course of many incarnations stand in a position similar to that now occupied by the other, just as in past ages, the other was once in a position similar to that of the cooly. The difference between those two is as nothing compared with the difference between the ordinary good man and God. Look at Arjuna, who was a far greater and holier man than most of the men of his time, and see how, when at his earnest request Sri Krishna manifested Himself to him as the Supreme, he was overwhelmed by the sight, even though the "Divine eye" had been first bestowed on him, it filled him with joy, yet it bewildered and terrified him, it made him feel his own nothingness, and at last he entreated Sri Krishna again to limit himself in his "familiar shape."

It is only when God limits Himself that we can bear to gaze on His beauty and glory. And He is limiting himself in every form in the whole Universe that we may learn to see and love Him there, yet we are so blind that we do not see Him but look only at the clouds with which He wraps Himself round! Then before we seek to merge ourselves in Him, let us first try to see Him in His Universe, in the beauties of Nature around us, and is then, the most important yet perhaps hardest task of all in the human beings with whom we daily associate. And when in our ordinary life the thought of God brings such a thrill of joy to our hearts, that the commonest things appear beautiful, and the meanest occupations become sacred, because He is in everything, and it is for Him that we are working, then it will be time for us to begin to think of actual union with Him. If we wish to reach this stage, then, there are two things, above all others, which we must aim at. The first is growth—development; the second is the cultivation of sympathy. Every step we take forward in our own development brings us nearer to the possibility of knowing and understanding God; for our faculties are the reflections of His attributes as we ourselves are a reflection of Him. "The cultivation of our mental powers, the acquiring of concentration of mind, energy of will, judgment and wisdom in dealing with all questions that may arise; the training of the emotions, so that all those which tend to disharmony may be brought under control, and all the purer ones may be strengthened; the building of character by the practice of all the virtues, courage, honesty, righteousness, and the highest of all, truth; these are among the first steps towards spirituality, and where can they be taken so well as in the world, in the midst of the discharge of our karmic duties."

and of intercourse with other men? Indeed, there is even a danger that our longing, to retire from the world, *may* be due to indolence more than to true spiritual aspirations. The desire for quietness, retirement, freedom from the cares and worries of worldly life is as much a part of the personal self as the desire for the activities and enjoyments of the world. In truth, it is as easy to be attached to *inaction* as to be attached to *action*, and one is as dangerous as the other. The true *Vairagya* is not to desire freedom from action, but to be equally willing to be either active or inactive according as one can best serve God, and do His will in His manifested Universe.

But it is not merely a virtuous life that is needed, as might at first sight seem to be implied. There will be a greater method and definiteness, in our practice of virtue, in our training of the mind and of the desires; a greater "purposefulness" in the whole of our life. Everything will be regarded, not as a source of pleasure or pain, but as a means of growing purer and gaining more wisdom. The results of our actions will cease to affect us, we shall be neither cast down by what looks like failures nor elated by outward success. Our satisfaction will be in the doing of our duty because it is duty, and not in the gaining of a certain result from it. In other words, while not renouncing activity, we shall renounce the fruits of action. And then we shall begin to take a deep, pure joy in the closing of any duty, however unpalatable it may at first appear, because all will be done as a sacrifice to God we love. There will then come into our lives a contentment and peace we did not know before, which no life of retirement *by itself* can give, for it is a peace within ourselves, that has grown up in the very midst of outer turmoil, and that it is therefore beyond the power of any other disturbance to affect.

At the same time of our sympathy with others will grow; for trying to see God in them, we shall look less at their faults, and more at whatever, of beauty and goodness they show. If any friction arises, as it needs must at times, while all of us are so imperfect, we shall not seek to blame others for it, but shall look to ourselves to see what share of the blame is due to our own lack of growth, and we shall gradually learn that if we ourselves were purer and more trying, the wrong doings of others would have no power to ruffle our peace, but would only make us
 need of help.

There is no reason, then, why any should feel that their circumstances are such that they cannot yet begin to live a spiritual life; there is no need for any to wait till they can retire from the world. In whatever

position our *Karma* has placed us, in that we can at once begin to prepare ourselves for union with God, if we so desire. Indeed, if we fully believe in *Karma*, we shall then recognise that, we in our present position precisely because it is that in which we can grow better than in any other; so instead of fretting and bewailing our position, or setting down hopelessly and helplessly under difficulties, from our responsibilities, we shall try to make the best of all of our circumstances and surroundings by meeting and using them bravely and cheerfully. Then in the midst of turmoil will grow up peace, in the midst of work will be found rest to the soul, in the life of action will the true renunciation be made, and in the world around us will God and His heaven be found

K. B. BOSE.

CHIT-SHAKTI.

(THE SPIRIT ASPECT OF THE UNIVERSE).

BY SIR JOHN WOODROFFE.

Chit-Shakti is Chit as Shakti that is as power, or that aspect of Chit in which it is, through its associated Maya Shakti, operative to create the universe. It is a commonly accepted doctrine that the ultimate Reality is Samvid, Chaitanya or Chit.

But what is Chit? There is no word in the English language which adequately describes it. It is not mind: for mind is a limited instrument through which Chit is manifested. It is that which is behind the mind and by which the mind itself is thought that is created. The Brahman is mindless (Amanah). If we exclude mind we also exclude all forms of mental process, conception, perception, thought, reason, will, memory, particular sensation and the like. We are then left with three available words, namely, Consciousness, Feeling, Experience. To the first term there are several objections. For if we use an English word we must understand it according to its generally received meaning. Generally by "Consciousness" is meant self-consciousness or at least something particular, having direction and form which is concrete and conditioned; an evolved product marking the higher stages of Evolution. According to some, it is a mere function of experience, an epiphenomenon, a mere accident of mental process. In this sense it belongs only to the highly developed organism and involves a subject attending to an object of which, as of itself, it is conscious. We are thus said to have most consciousness when we are awake (Jagrat avastha) and have full experience of all objects presented to us; less so when dreaming (Svapna avastha) and

deep anaesthesia in true dreamless sleep (Sushupti). I may have observed that recent researches show that this last state is not so common as is generally supposed. That is complete dreamlessness and therefore there being generally some trace of dream. In the last state it is commonly said that consciousness has disappeared, and so of course it has, if we first define consciousness in terms of the waking state and of knowledge of objects. According to Indian notions there is a form of conscious experience in the deepest sleep expressed in the well-known phrase "Happily I slept, I knew nothing." The sleeper recollects on waking that his state has been one of happiness. And he cannot recollect unless there has been a previous experience (anubhava) which is the subject-matter of memory. In ordinary parlance we do not regard some animal forms, plants, or minerals as "conscious." It is true that now in the West there is (due to the spread of ideas long current in India) growing up a wider use of the term "consciousness" in connection not only with animal but vegetable and mineral life but it cannot be said that the term "consciousness" has yet generally acquired this wide signification. If then we use (as for convenience we do) the term "consciousness" for Chit we must give it a content different from that which is attributed to the term in ordinary English parlance. Next, it is to be remembered that what in either view we understand by consciousness is something manifested and therefore limited and derived from our finite experience. The Brahman as Chit is the infinite substratum of that. Chit in itself (Svarupa) is not particular, nor conditioned and concrete. Particularity is that aspect in which it manifests and through Maya-Shakti. Chit manifests as Jnana-Shakti which, when used otherwise than as a loose synonym for Chit, means knowledge of objects. Chit Svarupa is neither knowledge of objects nor self-consciousness in the phenomenal sense. Waking, dreaming and dreamless slumber are all phenomenal states in which experience varies; such variance being due not to Chit but to the operation or cessation of particular operation of the vehicles of mind (Antahkarana) and sense (Indriya). But Chit never disappears nor varies in either of the three states but remains one and the same through all. Though Chit-Svarupa is not a knowledge of objects in the phenomenal sense it is not, according to Shaiva Shakta views (I refer always to Advaita Shaiva darshana) a mere abstract knowing (gana) wholly devoid of content. It contains within itself the Vimarsha-Shakti which is the cause of phenomenal objects then existing in the form of Chit (Chidrupini). The Self then knows the Self. Still less can we speak of mere "awareness" as the equivalent of Chit. A worm or meaner form or animal may be said to

be vaguely aware. In fact mere "awareness" (as we understood that term) is a state of Chit in which it is seemingly overwhelmed by obscuring Maya-Shakti in the form of Tamoguna. Unless therefore we give to "awareness", as to consciousness, a content, other than that with which our experience furnishes us, both terms are unsuitable. In some respects Chit can be more closely described by Feeling which seems to have been the most ancient meaning of the term Chit. Feeling is more primary in that it is only after we have been first affected by something that we become conscious of it. Thus, in Sangkhya the Gunas are said to be in the nature of happiness (Sukha), sorrow (Dukha) and illusion (Moha) as they are experienced by the purusha-Consciousness. And in Vedanta Chit and Ananda or Bliss or Love are one. For consciousness then is not consciousness of being (Sat) but Being-consciousness (Sat-Chit); nor a Being which is conscious of Bliss (Ananda) but Being-Consciousness-bliss (Sachchidananda). Further "feeling" has this advantage that it is associated with all forms of organic existence even according to popular usage and may scientifically be aptly applied to inorganic matter. Thus whilst most consider it to be an unusual and strained use of language to speak of the consciousness of a plant or stone, we can and do speak of the feeling or sentiency of a plant. Further the response which inorganic matter makes to stimuli is evidence of the existence therein of that vital germ of life and sentiency (and therefore Chit) which expands into the sentiency of plants, and the feeling and emotions of animals and men. It is possible for any form of unintelligent being to feel however obscurely. And it must do so if its ultimate basis is Chit and Ananda, however veiled by Maya-Shakti these may be. The response which inorganic matter makes to stimuli is the manifestation of Chit through the Sattva-guna of Maya-Shakti in its form as Prakriti-Shakti. The manifestation is slight and apparently mechanical because of the extreme predominance of the Tamoguna in the same Prakriti-Shakti. Because of the limited and extremely regulated character of the movement which seems to exclude all volitional process as known to us, it is currently assumed that we have merely to deal with what is an unconscious mechanical energy. Because vitality is so circumscribed and seemingly identified with the apparent mechanical process we are apt to assume mere unconscious mechanism. But as a fact this latter is but the form assumed by the conscious Vital Power which is in and works in all matter whatever it be. To the eye, however, unassisted by scientific instruments, which extend our capacity for experience, establishing artificial organs for the gaining thereof, the

matter appears Jada (or unconscious); and so both in common English and Indian parlance we call that alone living or Jiva which, as organised matter, is endowed with body and senses. Philosophically, however, as well as scientifically, all is Jivatma which is not Paramatma : everything in fact with form, whether the form exists as the simple molecule of matter or as the combination of these simple forms into cells and greater organism. The response of metallic matter is a form of sentience—its germinal form—a manifestation of Chit intensely obscured by the Tamoguna of Prakriti-Shakti.

In plants Chit is less obscured and there is the sentient life which gradually expands in animals and men according as Chit gains freedom of manifestation through the increased operation of Sattvaguna in the vehicles of Chit; which vehicles are the mind and senses and the more elaborate organisation of the bodily particles. What is thus mere incipient or germinal sentience, simulating unconscious mechanical movement in inorganic matter, expands by degrees into feeling akin, though at first remotely, to our own, and into all the other psychic functions of consciousness, perception, reasoning, memory and will. The matter has been very clearly put in a Paper on "The four cosmic elements" by C. G. Sander which, (subject to certain reservations stated) aptly describes the Indian views on the subject in hand. He rightly says that sentience is an integrant constituent of all existence, physical as well as metaphysical, and its manifestation can be traced throughout the mineral and chemical as well as vegetable and animal worlds. It essentially comprises the functions of relationship to environment, response to stimuli, and atomic memory in the lower or inorganic plane. Whilst in the higher or inorganic planes it includes all the psychic functions such as consciousness, perception, thought, reason, volition and individual memory. Inorganic matter through the inherent element of sentience is endowed with aesthesia or capacity of feeling and response to physical and chemical stimuli such as light, temperature, sound, electricity, magnetism and the action of chemicals. All such phenomena are examples of the faculty of perception and response to outside stimuli of matter. We must here include chemical sentience and memory ; that is the atom's and molecule's remembrance of its own identity and behaviour therewith. Atomic memory does not, of course, imply self-consciousness but only inherent group spirit which responds in a characteristic way to given outside stimuli. We may call it atomic or physical consciousness. } The consciousness of plants is only trance-like (what the Hindu books call 'Cematose') though some of the

higher aspects of sentiency (and we may here use the word 'consciousness') of the vegetable world are highly interesting; such as the turning of flowers to the sun; the opening and shutting of leaves and petals at certain times, sensitiveness to the temperature and the obvious signs of consciousness shewn by the sensitive and insectivorous plants, such as the Sundew, the Venus, Fly trap and others. The sentiency of micro organisms which dwell on the border land between the vegetable and animal worlds have no sense organs, but are only endowed with tactile irritability yet they are possessed of psychic life, sentiency, and inclination whereby they perceive their environment and position, approach attack and devour food, flee from harmful substances and reproduce by division. Their movements appear to be positive not reflex. Every cell both vegetable and animal possesses a biological or vegetative consciousness which in health is polarised or subordinate to the Government of the total organism of which it forms an integral part; but which is locally impaired in disease and ceases altogether at the death of the organism. In plants, however, (unlike animals) the cellular consciousness is diffused or distributed amongst the tissues or fibres, there being apparently no special conducting or centralizing organs of consciousness such as we find in higher evolutionary forms. Animal consciousness in its highest modes becomes self-consciousness. The psychology of the lower animals is still the field of much controversy; some regarding these as cartesian machines and others ascribing to them a high degree of psychic development. In the animals there is an endeavour at centralization of consciousness which reaches its most complex stage in man, the possessor of the most highly organised system of consciousness, consisting of the nervous system and its centres and functions such as the brain and solar plexus, the site of Ajna and upper centres and of the Manipura Chakra, Sentiency or feeling is a constituent of all existence. We may call it consciousness however if we understand (with the author cited) the term "consciousness" to include atomic or physical consciousness, the trans-consciousness of plant life, animal consciousness and man's completed self-consciousness.

The term Sentiency or Feeling as the equivalent of manifested Chit has, however, this disadvantage:—whereas intelligence and consciousness are terms for the highest attributes of man's nature, mere sentiency, though more inclusive and common to all, is that which we share with the lowest manifestations. In the case of both terms, however, it is necessary to remember that they do not represent the Chit Svarupa or Chit as it is in itself. The term Svarupa corresponds with the Platonic "Idea" and Aristotelean "Form." That which constitutes anything "that

it is, was called by Plato its "Idea." Aristotle sought to convey the same meaning by a term which the Schoolmen rendered "Form." They adopted the word "Form" in this sense and the corresponding word Svarup (own form) is employed to convey the notion of what constitutes anything what it is namely, its true nature as it is in itself. Thus, though the Brahman or Shiva manifests in the form of the world as Maya-Shakti, its Svarupa is pure Chit.

SADHUISM.

If we examine the Ethnic division of mankind, we shall find certain traits in every race which are quite peculiar to it and thus differentiate it from other races. These mannerisms prove a helpful study for knowing the habits, mental peculiarities, abiding ideas and sentiments of that nation. Sadhuism or religious mendicancy is a most deep-seated feature in the Hindu religious system and owing to its having taken root among the Hindus from times immemorial, a review of Sadhuism in India may prove interesting.

The Hindu ideal of life prompts mendicancy as well as sectarianism from the world and the inevitable result is that Sadhus have become a common feature in the religious life of India. The term Sadhu is very general as it includes in its category the austere ascetics practising yoga and self-inflicted penances for purification of the flesh—the imprisoned spirit—for reunion of the soul as well as the itinerant idlers leading under the mask of religion, an easy, irresponsible life of mendicancy and living on the pious credulity of the masses. Sadhuism is hoary with antiquity and is a veritable, indigenous growth. Religious ideas, literature, and events of the day tend to give shape to man's character and habits. All these causes have had their effects upon the development of the Sadhu cult in India.

All religions hold that there are certain elements in man's thoughts, desires, and actions which may be called sinful and unless these disqualifications are purged out, *i. e.*, unless the corporeal frame which gives rise to sins and proves disastrous to humanity, is chastened and most desirable beatitude is a future state of existence, will not be attained. In India particularly, the purification of the body by ascetic practices has been held by Hindu theologians to be a *sine qua non* for communion of the human soul with the divine spirit or, as the Buddhists teach, a freedom from the evils of successive rebirths with ultimate *Nirvana*. The essential precepts of the Brahman rule of life were self-culture and self-restraint and

therefore, the religious life of the Hindus lay in self-discipline, austerities, sacrifices to and contemplation of the Deity. The fact that heroes in the past and demigods alluded to in the Hindu mythologies practised penances and austerities for fruition of the object of their desires, has had more charms for the ordinary man. The ancient literature of India affords ample illustrations of asceticism, and its efficacy for attainment of extraordinary powers. Some of these renunciants became the popular ideal of a great man, and by dint of their ascetic zeal, spirit of self-sacrifice; high intellectuality and philosophical lore, imparted to others an object-lesson worthy to imitate and exerted a potent influence upon their life. Besides these factors climatic conditions were not the least to foster habits of Sadhuism. The morbid fatigue, both physical and mental resulting from the excessive heat of India, and the appalling pestilences and famines sweeping off numbers of men and women made many a person deeply affected by world-weariness. So it happens that many brethren sad from the discomfort in the open world-strife, sharing the same excitement of religious enthusiasm and possessing the spirit of contemptuous indifference to worldly advantages, gravitate together and form into a religious corps. The disappointment of the world-weary leads him to believe himself morally guilty and smitten with this belief, naturally takes to self-sacrifice and hardships with a view to his purification for future salvation. Thus, the Hindu ideal of life, a desire for purification of the flesh for communion with the divine. Being, a longing to follow in the wake of some great religious preceptor, a wish, intensified by national or personal calamities, to appease the wrath of the unseen powers, and despair from defeat in the battle of life, all tend to stimulate Sadhuism. Though under the mask of religiousness, many imposters have crept in the rank of Sadhus and instances of improprieties of their conduct are not rare, yet the Sadhus in India command respect and are venerated by the public.

The Ramayana, the Mahabharata and the Purans teem with stories of the extraordinary powers realised through austere asceticism. Rakshasas, Ravana, Taraka, the boy sage Dhruba, Vasistha, and Viswamitra are all renowned for their asceticism. The Sadhus are not a less prominent figures even in the Indian fiction. The story of Sakuntala is too well known to need recapitulation: but it may be remarked that the drama is surcharged with the sentiment of peaceful asceticism. Viswamitra's rigorous austerities make the gods tempt the ascetic and his reduction from asceticism lead to the birth of Sakuntala who is nursed amidst the quiet and solubrious hermitages. Then when she meets with vicissitudes of fortune, an irate ascetic Durvass is the cause of it, and, finally, after her

rejection by Dushanya, she is translated "to the heaven of a celestial hermitage" by blessings of the sage Kashyapa. Throughout the poem, the power and dignity of the Sadhu are amply recognised. Stepping forward into historic times, we find accounts of Sadhus by European writers.

(To be continued.)

MAHAMANDAL NEWS.

Financially, the position of the Mahamandal must be regarded as sound. But every well-wisher of the Sanatan cause should be concerned to note from the Report that although the income suffices to meet all the immediate needs (and there was hardly any diminution even under the stress of the War,) yet no margin is left for improvement and expansion and therefore natural development is checked in some all-important directions. Sufficient money, however, would at once be forthcoming for growth and progress if *all* our illustrious Samrakshakas look'd upon it as a religious duty to make adequate grants, if *all* our Pratimudhis paid at least the regulation dues of the Mahamandal and if every other Member and sympathiser gave something and did something towards the realisation of the aims and ideals of the Mahamandal. The present report, like the preceding ones shows how steady and (comparatively speaking) munificent is the support extended to the India wide loyal and religious organisation by several of our illustrious Samrakshakas and other wealthy leaders. May Shri Viswanath bless them! May He move others who have the means to follow their example!

The Appeal to every Sanatani leader to take direct personal interest in the Mahamandal, should go home to every heart which feels for the present downfallen condition of the community. The Mahamandal is entitled to the cordial support of the Government for reasons which are too obvious to need recapitulating. The Mahamandal claims the hearty support of every Hindu every Indian, nay every one in the world interested in the moral, intellectual and spiritual elevation of the human race. The Council of the Mahamandal fervently hopes that the illustrious Samrakshakas, the distinguished Pratimudhis (who form the cream of the community all over the country) and other responsible leaders will be pleased to favour the Head Office with criticism and suggestions, and any ideas that may occur to them, after a careful perusal of the Report with a view to the more effective working of the organisation as a whole or any particular Department.

We appeal with all earnestness, in the name of the Sanatan Dharma, to our brothers in faith of every class and sect, to study carefully in the

last Annual Report the brief account of the activities of their Mahamandal during the year 1918, and see for themselves how their representative organization has fared in carrying on its complex and many-sided functions covering the whole of India. The present annual report, we can unhesitatingly say, is as much a record of steady progress as any previous one. We specially invite attention to the chapters relating to War, Yajnas, Raksha, Revival of Vidya Peethas (*i. e.*, restoration of Joshi Mutt, and renovation of Kedar Nath Temple), Literary Output, and the Hindu College of Divinity. The Patel Bill gave special impetus to our Raksha Bibhag, and the literature under this chapter is well worth pondering over. Our Shastrie publications of the year alone, both in quality and quantity, should more than justify the labour and cost of maintaining the Mahamandal. And as to our College, we would only remark that if our people had really the foresight and penetration to see what was for their true and lasting good, they would all run in a body to support it to the utmost limit of their ability.

At the headquarters buildings on the 3rd, 4th and 5th December, 1914, the great victory-insuring Shatchandi Anushtthan was solemnized, the last day being marked by a gathering of the cream of the local community, presided over by the Collector. The proceedings included the recitation of an appropriate Sanskrit poem, singing of suitable hymns, and a speech expressing the loyal and patriotic feeling of the Hindus and explaining the significance of the Shatchandi ceremony.

The Shatchandi formed the beginning of an unparalleled series of Yajnas numbering 62 carried out at short intervals (ending with the special thanksgiving solemnity) with full prescribed ritual and impressive pomp. Such a succession of ancient Vaidik and Tantrik ceremonies, costing thousands of rupees and requiring the services of the best Pandits in the country, have never before been witnessed in modern times in India. According to the Shastras, all kinds of Yajnas, whether performed for the special object of securing victory or not, and by whomsoever they may be performed, have the effect of bringing Divine blessing on the Emperor and the Empire.

As regards the performance of Yajnas the record of the preceding year, remarkable as it was, was surpassed by the year under report both in point of number and variety. The number of Yajnas celebrated in our Yajna Mandap during the year was 36 (against 26 in the year previ-

ous), they being Laghurudra 11, Maharudra 1, Harihar 1, Vishnu 4, Ganesa 3, Surya, 4, Siva 3, Devi 2 Amba 4 and Shatchandi 3. The ceremonies, as will be noted, were in accordance with every great system of worship recognised. The ritual of Amba Yajna it is interesting to note, had been lost for centuries. It was recently brought to light by one of our Pandits, and thus the Mahamandal had the privilege of carrying out the most auspicious ceremony.

In the year under review the Yajnas, though larger in number than in the previous year, cost much less because they were mostly *laghu* Yajnas, spiritually the value was larger on account of all systems of worship being embraced, though the material expenditure was much less. The cost came up to about Rs 8,000, as compared with Rs. 53 400 in 1917, the latter figure including the doing of the Viswambhar Yajna on a regal scale by His Highness the Maharaja of Narsinga h. We appeal to all-believing Hindus to be mindful of the pious duty of keeping the sacrificial fire ever alight in their Mahamandal Yajnasbala in holy Kashi.

As usual, the Pandits of the four Vedas, as well as the other distinguished Sanskrit scholars, received gifts at the conclusion of some half a dozen Yajnas. This of course was an indirect help to Vedic scholarship.

The Secretaries of the A. M. H. Mahapareshad are Srimati Bharat Dharma Lakshmi Rani Surath Kumari Sahiba, O B E, of Khairigarh, Oudh, and Her Highness Dharma Savitri Rani Shiva Kumari Sahiba, Narsingarh State, Central India. By their rank, talent, culture and piety and by their noble devotion to the cause of the poor they are eminently fitted for the leadership of the pioneer movement.

The method of ladies working for public good on the lines we are hereby proposing is a Western one. Let no one imagine, therefore, that this little scheme has such indirect ulterior object in view as the gradual emancipation or in other words (Westernising) of Hindu women. The Hindu ideal of womanhood, of the woman's duty in life, of the woman's place in the social organism, is different from that of the West. The Hindu woman must not think of displaying herself to be admired and adored by men, or of becoming an imitation man regardless of the God-made difference of sex. The Hindu wife's whole duty is to serve her husband and be one with him (the husband and wife making one entity) for the realisation of the full Dharmik object of human existence. The Hindu woman must be above self, above any earthly feeling, and in this sense Divine. The Hindu widow must, in her purity, holiness

and self-abnegation, be the female counterpart of the Sanyasin—living only for others. No greater calamity for Hindu society can be imagined than the lowering or modification of these ideals.

We quote the following from Circular No. 212, formulated by our ascetic Organiser:—

The most potent means, obviously, would be to make the world realise the Fatherhood of God and Brotherhood of Man, by bringing out unmistakably the harmony in regard to essential principles underlying all sects and creeds. That is to say, it ought to be brought home to the minds of all at the present turning point in the path of human evolution that all mankind is kin, and every human atom of whatever colour or clime or condition is quickened by one and the same Indwelling Great Spirit.

For achieving this purpose the suggestion that has been made by the General President of the Sri Bharat Dharma Mahamandal (published in all leading Indian journals within a few days of the announcement of the Armistice) is unquestionably sound and far-sighted. "We would seek some means", writes the Maharaja Bahadur of Durbhanga, "of gradual eradicating the root-causes of surviving religious differences as one of the most effective ways of discharging the duty that lies on every one of us of helping towards insuring the establishment of uninterrupted reign of peace and good-will henceforth on earth. In thinking of measures for making war an anachronism in future, you must consider all important causes of discord with a view to removing them and among these the influence of Religion is second to none in importance."

What better and more enduring Memorial of the War—that has opened a new era for humanity—can there be than that of founding a movement with the object of making the influence of religion supreme in the world, by pointing to the one Goal to which all religious systems lead, and thus rooting out bigotry, sectarian spirit, intolerant insularity and all the other causes which arising from a distorted view of Religion have helped to split mankind into jarring elements? While on the one hand peace and good-will will be established, on the other the inner and the real world will be made evident.

I therefore invite the earnest attention of all thinking men in the East and the West, to the proposal of creating an Institution (a) for the sympathetic study of the doctrines and philosophical teachings of all Faiths and (b) bringing together the followers and enquirers. (Jijnasu) of different faiths,

For such a *Hall of All Religions*, the Holy City of Benares would indisputably be the best place. India is the primary living centre of religion in the world, and Kasi is the religious centre of India, as it has been from time immemorial. The foremost Western savants are agreed that in India alone the philosophy of religion and religious philosophy can be studied from life. And in Benares we still have the best living exponents of the systems of Indian philosophy.

Let us begin our work with a Hall a Library (containing the scriptures and philosophical works of all Creeds and Sects), and quarters for professors of Comparative Religion and Philosophy. We should also provide accommodation for students, visitors of various creeds and sects, offices and attendants. As the Maharaja of Durbhanga remarks, "The incomparable facilities to be offered by such an institution for the direct study of different creeds and philosophies connected therewith will draw students and enquirers from all parts of the world "

The institution should also have places of worship of all the great faiths and denominations. It ought to be made a living centre for the demonstration of the spiritual ties which bind together all mankind into one great household of God.

It is encouraging to note that the proposal has elicited expressions of cordial sympathy and support from distinguished quarters, including a well-known English missionary and a Buddhist pastor of wide renown. Offers of material help have also been received. In fact, there can be no two opinions among believers as to the appropriateness and usefulness of the scheme as a world memorial of the war. It can be made an accomplished fact if every sympathiser would work for the realization of the idea in his own community. Apart from the help promised, not less than ten lakhs are required for acquiring land and constructing the indispensable buildings. I doubt not but that if the design be in accord with the wish of the Almighty Father, He will move the hearts of the wealthy to give a little out of their substance to carry out the work.

As a small spiritual contribution, I have prepared an exposition in English of the universal spiritual principles of the *Sanatan Dharma* (Hinduism in its primal purity) which is the parent of all religions. For the study of Comparative Religion, no work can be more helpful than the elucidation of the oldest, greatest, profoundest and strongest of all systems of Faith. The book is styled the "World's Eternal Religion " Those who feel disposed to help forward this project for the good of mankind, are asked to communicate with me.

CORRESPONDENCE.

TO THE EDITOR, MAHAMANDAL MAGAZINE.

Sir, I request you to kindly publish in your Magazine the following:—
The Third Anniversary of the Students' Sanathana Dharma Sabha, Trichinopoly, was celebrated on Sunday the 14th September 1919 at 4-15, P. M. in the Saraswati Hall, National College, Trichinopoly, when

M. R. Ry. S. Vedantam Iyengara, M. A., L. T., Principal, Sanskrit College, Tiruvadi (Tanjore) delivered a lecture on "The Eternal is in the Present". (अद्य ब्रह्म समस्तुते) M. R. Ry. A. S. Balasubramania Iyer, B. A., B. L., D. Judge, Trichinopoly, presided on the occasion.

The proceedings of the day began with the Chairman's introductory words. The Chairman thereupon remarked that he would have been better satisfied with the report, had he found in it, any activities of the students themselves. And he concluded his remarks by announcing that some attempts should be made to induce students to take prominent part in the activities of the Sabha, and that some sort of encouragement should be shown to them by giving medals, prizes, etc., after holding some sort of competitive tests.

M. R. R. S. Vedantam Iyengara then delivered his thoughtful lecture on 'The Eternal is in the Present'. As M. R. Ry. K. S. Ramasund Sastrigal B. A. B. L. remarked, the lecturer approached the subject, from the modern standpoint: so that it was of immense interest to the college students that were present in the hall.

The Chairman then made some interesting remarks upon the lecture and the subject of the evening, that gave him much enthusiasm. He then distributed the diplomas given by the Sri Bharat Dharma Mahamandal of Benares, to the following gentlemen:—

- (1) M. R. Ry. K. S. Ramasami Sastrigal B. A. B. L.
- (2) Rao Sahib, L. A. Rengasami Iyer.
- (3) M. R. Ry. T. V. Swaminath Iyer, B. A. L. T.

Each of the recipients of the diplomas spoke a few words about their work at hand, and promised to themselves to work on more vigorously for the establishment of Sanatana Dharma. The Chairman, the lecturer of the evening, and M. R. Ry. K. S. Ramasami Sastrigal etc., were then garlanded: and the meeting terminated with a vote of thanks to the president and the lecturer.

Yours faithfully,
K. SETHURAMA SARMA, B. A. CLASS.

REVIEWS.

We have thankfully received the first part of Vatsaran's Commentary on the Nyaya Darshan. The Commentary has been lucidly expounded, and clearly explained by Pandit Fani Bhusan Tarka Bagish. The translation of the first chapter of the book consists of 427 pages. The printing, and quality of the paper used is as good as one could desire. The book is included into the valuable publications of the Bangiya Sahitaya Parishad. We have been greatly pleased with the clear and correct translation rendered by the Tarkabagish Mahashaya. The Sanskrit Commentary being not lucrative its cultivation gradually becomes less and less; moreover as regards Darshan the Commentary and comments being incomprehensible the public are generally seen to take very little interest in it. It is therefore necessary that the translation of the philosophical commentary must be rendered simple and easy. We are thankful to the Tarkabagish Mahashaya for such easy renderings. The educated public each will not fail to encourage the Pandit Mahashaya by purchasing a copy of it.

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